
BRAHMA SUTRA

CHAPTER 2

1st Pada

*1st Adhikaranam to 13th Adhikaranam
(Sutra 1 to 37)*

VOLUME 5



PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor*

I bow with reverence to the entire tradition of preceptors

Avirodha Adyayanam
Chapter II
58 Adhikaranam – 154 Sutras

Section	Adhikaranam	Sutras
1	13	37
2	8	45
3	17	53
4	9	22
Total	47	157

1st Chapter :

- Brahman – Chetanam intelligence only cause of world.

2nd Chapter :

- Objections on Brahman – Virodha – refuted.

Chapter II – Section I

13 Topics – 37 Sutras

Adhikaranam	Sutras	Details	
1.	1 – 2	<ul style="list-style-type: none">- Accepting vedanta is rejecting Sankhya which is also based on Vedas.- Accepting Sankhya will mean bigger trouble for Vedanta.- It will force us to reject other Smritis – manu Smriti – opposed to Sankhya.- Smritis confirming universe taking its origin from an intelligent creator as Primary cause accepted.	
2.	3	<ul style="list-style-type: none">- Yoga – by Patanjali rejected regarding cause of world.	
3.	4, 5	<ul style="list-style-type: none">- Brahman – Sentient- World – Insentient- Not similar nature. Hence Brahman not cause of world rejected.	
3.	6 – 7	Cause	Effect need not be similar
		<ul style="list-style-type: none">- Living body- Cow Dung	<ul style="list-style-type: none">- Hair, Nail- Scorpion and Insects
3.	8	<ul style="list-style-type: none">- In Pralayam, when world is merged into Brahman the cause, it will become contaminated.	

Adhikaranam	Sutras	Details
3.	9	- Pots – do not change earth into their nature, but pot merge into earth.
3 4 9	10 – 11 12 29	<div> <div> - Sankhya – Pradhanam - Veiseshika – Atoms - Argument against Brahman can be leveled against other systems also. </div> <div> } All Names + form </div> </div>
5.	13	- Soul and objects should be treated separately like waves, ripples, foam even though in essence water are looked at differently.
6.	14 – 20	Veiseshika : - Effect is different from cause.
7.	21 – 22	- Refutes objection that Brahman – subject to pleasure + pain. - Jiva – Slave of Avidya. When freed from Avidya, Becomes identical with Brahman. - Brahman – controller within.
8.	23 – 25	- Brahman devoid of materials + instruments of action, creates world through Sat Sankalpa, will power like Gods create palaces, animals – and milk by itself turns into curd

Adhikaranam	Sutras	Details
9.	26 – 29	- Brahman does not transform himself into universe though he is without parts, he projects the universe from himself. Remains as one undivided. World is unreal. The change is only apparent like the snake in the rope. Brahman is Vivartha Upadana Karanam.
10.	30 – 31	- Brahman Devoid of instruments can create universe with his Maya Shakti.
11.	32 – 33	- Brahman projects universe out of mere sportive Maya Shakti in him. He has no motive.
12.	34 – 36	- Brahman dispenses fruits of action according to merit and demerit of Jivas, not partial or cruel.
13.	37	- Brahman is omnipotent and omniscient as cause of the world.

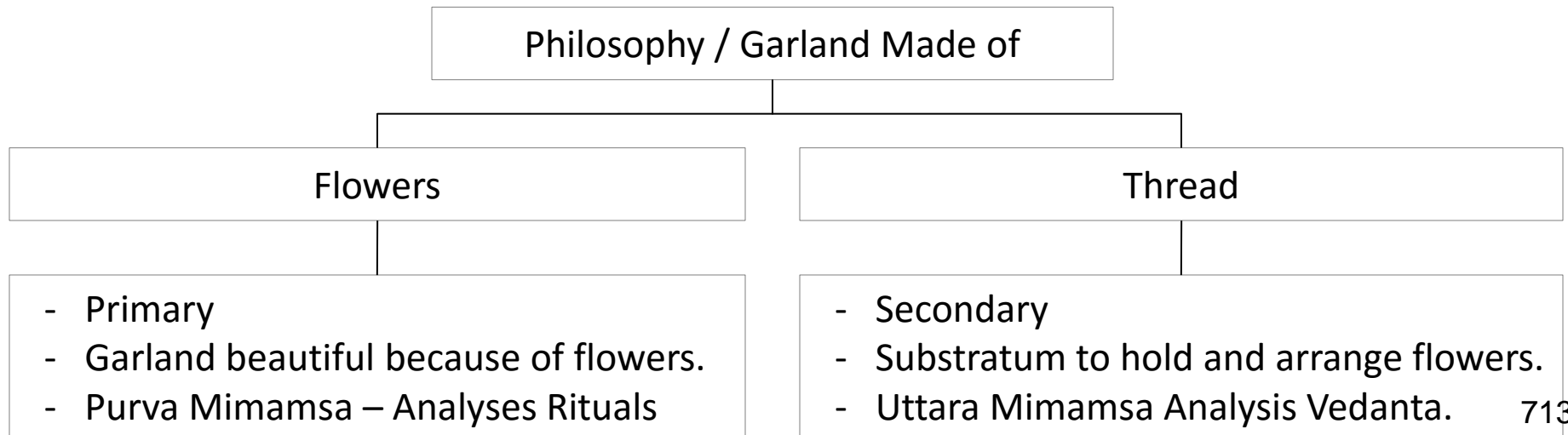
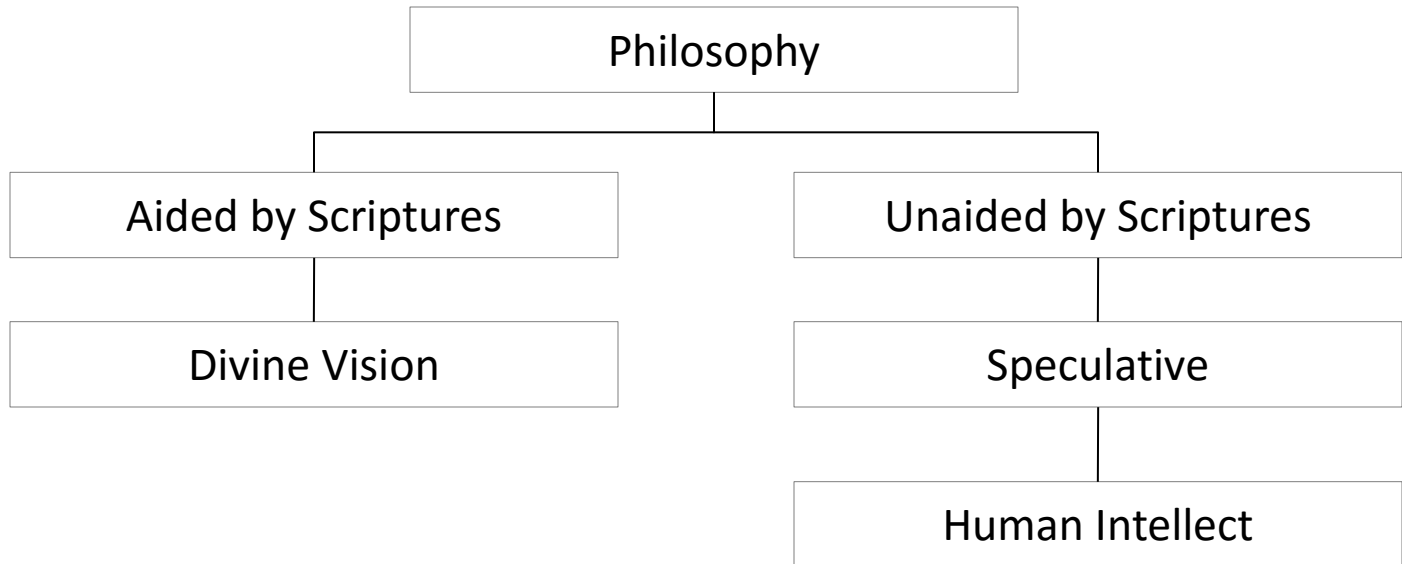
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Introduction :



What is central teaching of Upanishads?

Dvaitam

Mundak Upanishad :

- Dva Suparna... [3 – 1 – 1]

Visishta Advaitam

Brihadaranyaka Upanishad :

- Antaryami Brahmana
- Yo Vigyanam Tishtan
- Ghataka Sruti

Advaitam

- Tat Tvam Asi

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Vedanta unique, independent Pramanam, for unique entity called Brahman.
- Deals with Abinna Nimitta Jagat Karanam Brahman.

Vedanta	Others
<ul style="list-style-type: none"> - Material Cause – Bagawan - Intelligent Cause – Bagawan - Lord is Material Cause who converts into universe, manifests as universe, basis of universe is Chetana Karana Vada. 	<ul style="list-style-type: none"> - Material Cause – Achetana matter. - Intelligent Cause – Bagawan, Chetanam - Achetana Karana Vada

3 Conclusions of Brahma Sutra :

- Vedanta Deals with Brahman alone.
- Knowledge of Brahman gives liberation.
- Vedanta Vichara, Brahma Atma Aikya Jnanam, alone gives Moksha.

Anubuti Prakasa :

- Brahma Jnanam is Brahman Jnanam only if it is known as I – the Atma.
- If it is known as anything else it is object of creation.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [I – I – 4]

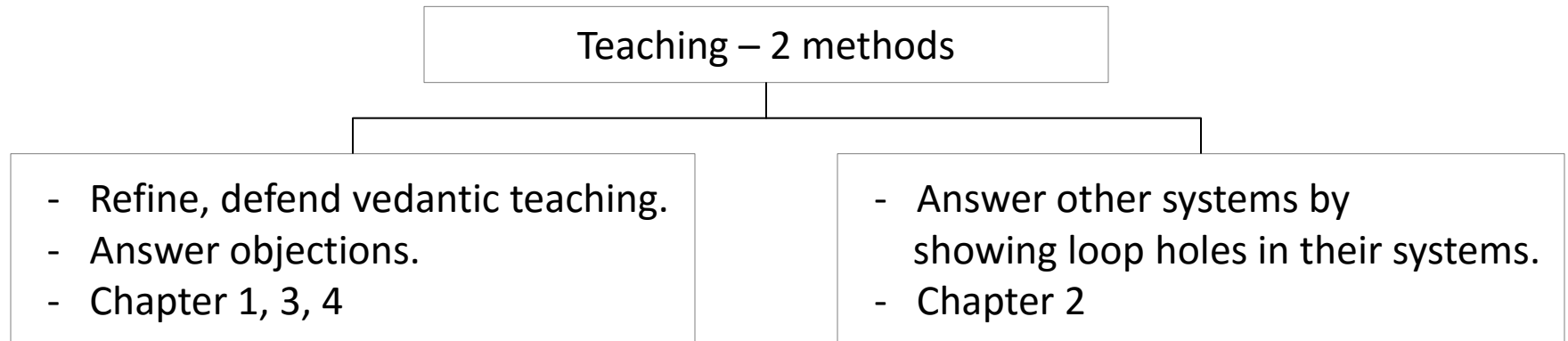
- Object can't be Brahman. Any object within time and space does not deserve status of Brahman.
- Brahma Jnanam = Jivatma – Paramatma Aikya Jnanam.

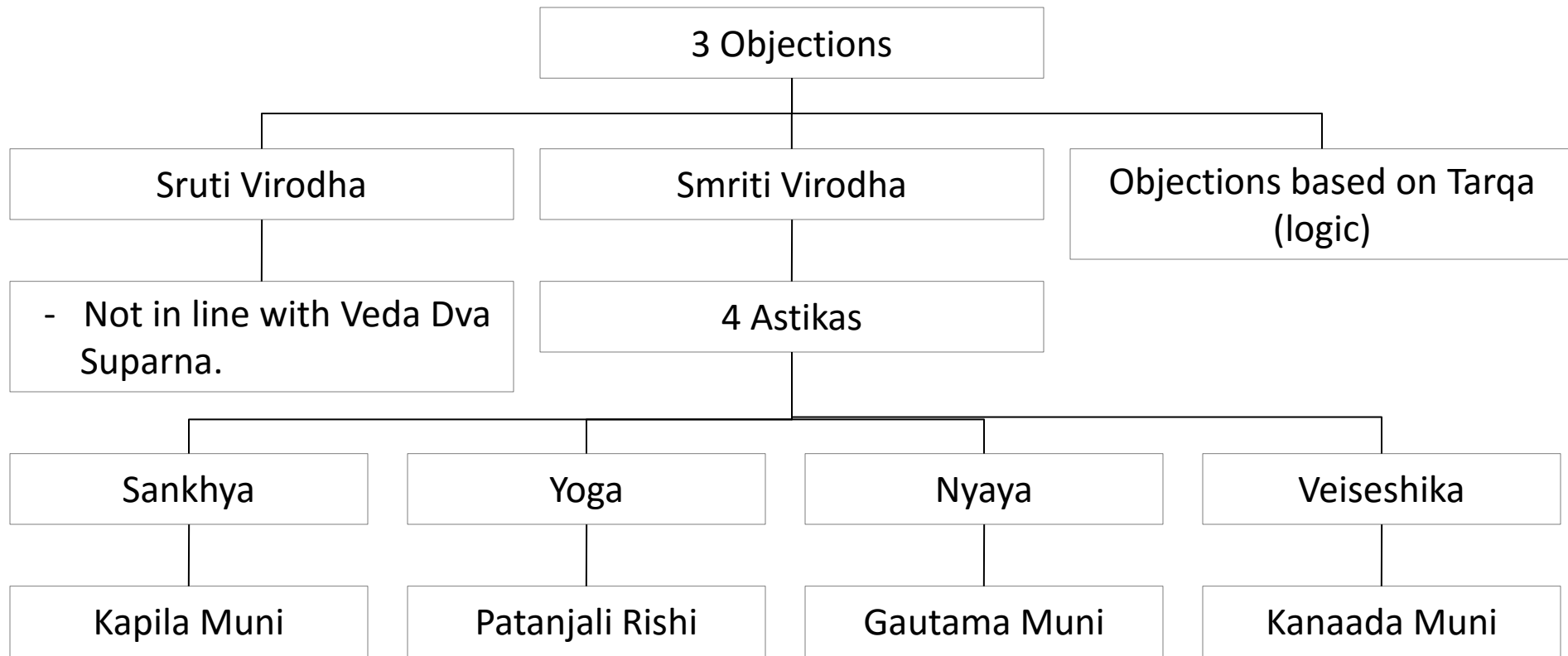
1st Chapter :

- Extracts teaching out of 10 Upanishads.
- Shankara refutes Purvamimamsa in Sutra 4 – Tattu Samanvayat.
- Sufficient for Uttama Adhikaris.
- Maximum commentaries on 1st chapter.
- Sravanam based.

2nd Chapter :

- Mananam based.
- Gives clarity and conviction.





- Also Manu Smriti, Parachara Smriti.

221.

1st Pada

1st Adhikaranam – 2 Sutras

Smriti Adhikaranam

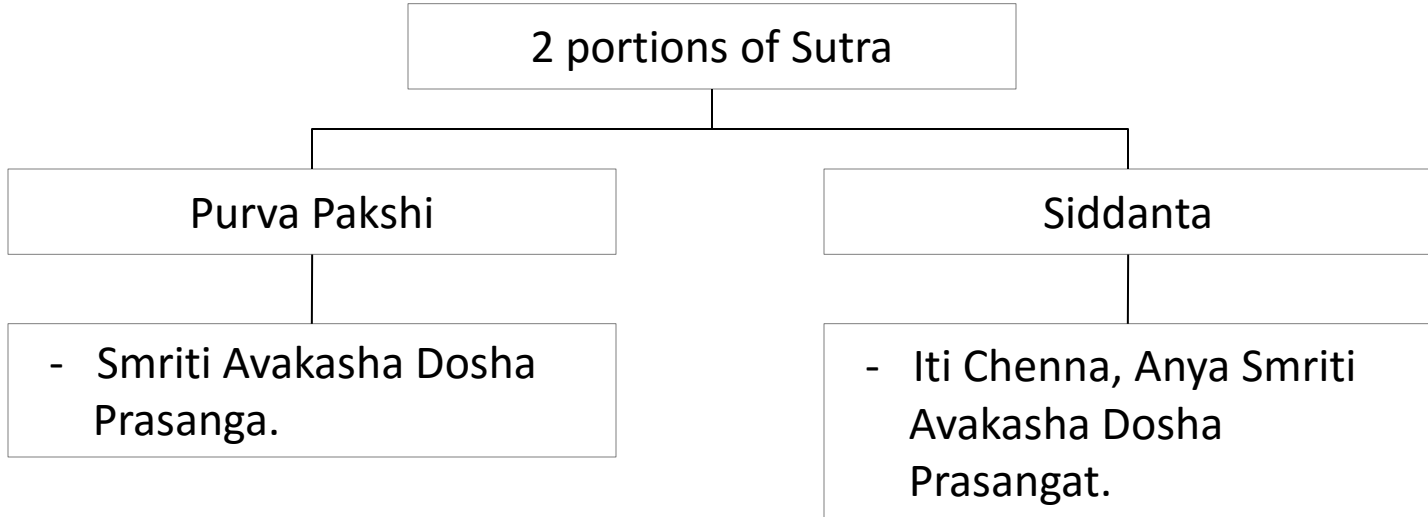
Sutra 1 : [Topic 40 – Sutra 135]

स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ।

Smrityanavakasadoshaprasanga iti chet na anyasmrityanavakasadoshaprasangat

If it be objected that (from the doctrine of Brahman being the cause of the world) there would result the defect of there being no room for certain Smritis (we say) no, because (by the rejection of that doctrine) there would result the defect of want of room for some other Smriti. [II – I – 1]

- Sankhya Smriti Virodha Parihara.



Purva Pakshi :

- In 1st Chapter you established Chetana Karana Vada, consciousness as material cause of creation, contradictory to Sankhya Smriti which establishes matter as cause of creation.
- Both get nourishment from same veda (mother).
- If you reject Sankhya, you make Veda redundant. Have to accommodate Kapila Muni's Sankhya as he is your brother.

Siddantin :

- Manu Smriti, Puranas accept Chetana Karana Vada.
- If I accept Sankhya, (Manu + Purana two) will become redundant.
- Defect of Rejection common to both.
- Both Chetana and Achetana Karana Vadi have Smriti Dosha.
- I can't cut tree over which I am seated.

Word Meaning :

a) Smriti Anavakasha Dosha Prasanga :

- If Chetana Karana Vada accepted, defect of redundancy of Sankhya Smriti will arise.

b) Anya Avakasha Dosha :

- If Achetana Karana accepted, Manu Smriti and Puranas will be rejected, become Invalid.

c) Iti Chet :

- If this is argument.

d) Na :

- No defect.

e) Anya Smrita Anavakasha Dosha Sangat :

- Manu Smriti will be replaced.
- Manu Smriti talks of Karmas, Dharma, and Chetana Karana Vada as philosophy.

Sankhya	Manu Smriti
- Apramanam, going against veda, contradicts veda.	- Pramanam smriti. - Gets validity from Sruti.

Example :

- Pashu Himsa (Niravakasha Vidhi), Nonredundance, (Savakasha Vidhi) Redundant – both in Veda – Pramanam.
- In non Yaga context, Ahimsa vidhi useful.
- Arjuna – Rejecting Ahimsa Vidhi not Dosha.
Nirvakasha (Non redundance) vidhi.

222. Sutra 2 : [Topic 40 – Sutra 136]

इतरेषां चानुपलब्धेः ।

Itaresham chanupalabdheh ।

And there being no mention (in the scriptures) of others (i.e., the effects of the Pradhana according to the Sankhya system), (the Sankhya system cannot be authoritative). [II – 1 – 2]

Siddhantins 2nd Argument :

Word Analysis :

a) Itaresham :

- Other categories like Mahat, Ahankara.

b) Cha – Anupadabadaha :

- Not available for sense organ perception.
- Sruti does not talk about Achetana Ahankara, Mahat tatvam any where.
- They are figment of your imagination, not available for logic.
- Our controversy is in field of Karanam – whether it has Sruti support or not.
- Come to Karya Prapancha. See which is closer to Sruti.

Srishti Prakriya :

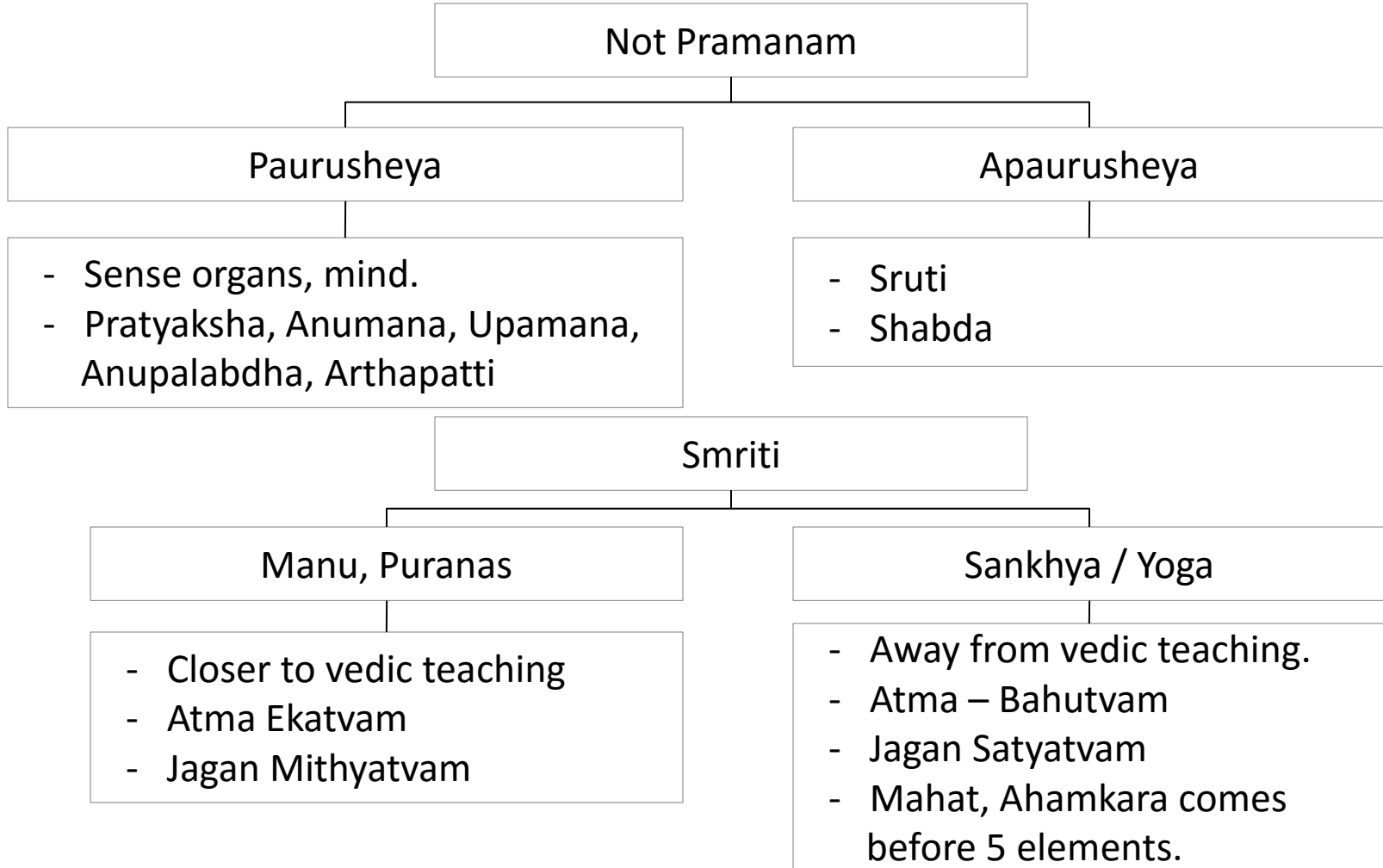
Sankhya	Vedantin
- Mahat, Ahankara Achetana Tatvam introduced.	Taittiriya Upanishad : - Tasmad va etasmat Atmanaha... [II – 1 – 2]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutih,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]



Shankara :

- If Purva Pakshi says Katho Upanishad, supports Mahat, Ahamkara... accepted by Veda.
- Brahma Sutra 1 – 4 – 1 – discussed this Mahat, Ahamkara Chetana not Achetanam in Vedanta. Meanings are different.

आनुमानिकमप्येकेषामिति चेन्न

Anumanikamapyekeshamiti chet na

शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ।

sarirarupakavinyastagrihiter darsayati cha ।

If it be said that in some (recensions of the Vedas) that which is inferred (i.e. the Pradhana) (is) also (mentioned), (we say) no, because (the word 'Avyakta' occurring in the Katha Upanishad) is mentioned in a simile referred to the body (and means the body itself and not the Pradhana of the (Sankhyas); (the Sruti) also explains (it).
[I – IV – 1]

Purva Pakshi :

- Kapila muni, tapasvi, has power of Mahapurusha.
- Svetasvatara Upanishad – Chapter 5 – 2 – mentions him.

यो योर्नि योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

yo yonim yonim adhitisthaty eko visvani rupani yonis ca sarvah ।

rsim prasutam kapilam yas tam agre jnanair bibharti jayamanam ca pasyet ॥ 2 ॥

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom. [Chapter 5 – Verse 2]

- Taittiriya Samhita : Chapter 2 – 2 – 10 – 2.
- Kapila Avatara taught to mother Devahuti.

Shankara :

- All these Kapilas are not Sankhyas Kapila who teaches Atma Bahutvam, Jagat Satyatvam.
- Avatara Kapila – teaches, even thought objects are not there. As we see in dream.
- No duality is there now we see duality due to Maya Avidya.
- Sankhya in Chapter 2 – Gita means wisdom.
- Kapila got power from Vedas. Hence vedas more powerful, superior.
- Kapila and Kanaada both Sarvagya – how they contradict?

Sankhya	Nyaya
<ul style="list-style-type: none">- Pradhanam Jagat Karanam- Sat Karya Vadi- Atma Achetanam, Jadam.- Sruti, Smriti, tarqa, anubava virodha.	<ul style="list-style-type: none">- Param Anu Jagat Karanam.- Asat Karya Vadi- Atma Chetanam.

Shastram :

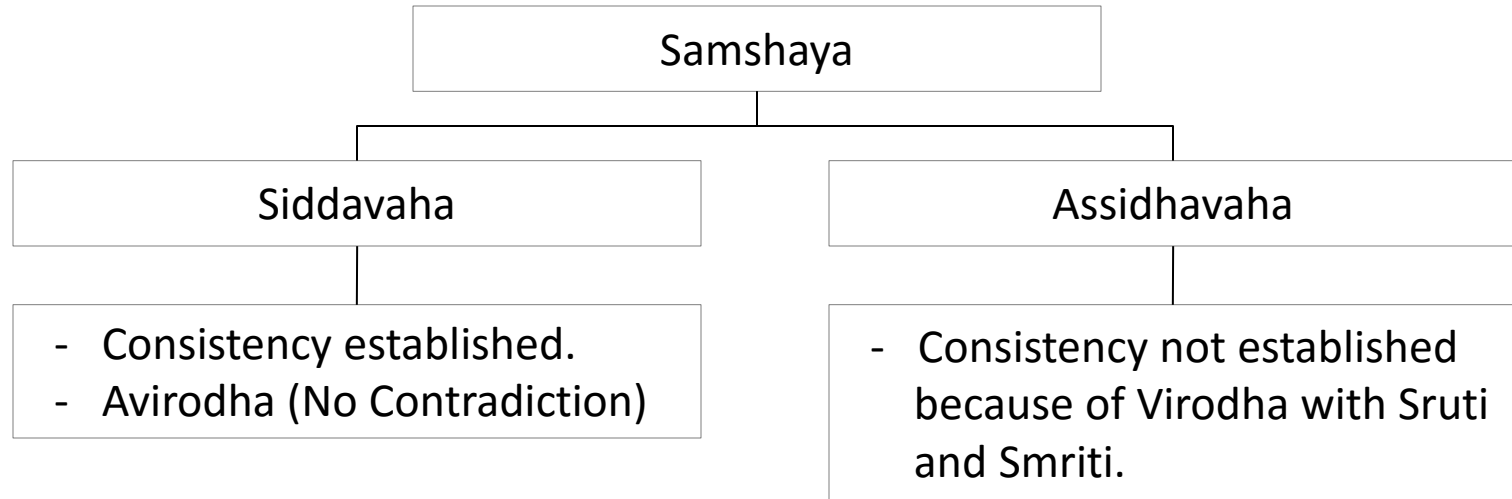
- Shasanat trayate iti shastra – protects humanity.
- Shastra gives yourself to yourself.

Summary of All Adhikaranams in 2nd Chapter :

a) Vishaya :

- Brahman is Jagat Karanam.

b) Samshaya :



223. 2nd Adhikaranam – One Sutra

Sutra 3 : [Topic 41 – Sutra 137]

एतेन योगः प्रत्युक्तः ।

Etena yogah pratyuktah ।

By this the Yoga philosophy is (also) refuted. [II – I – 3]

- Yoga close to Sankhya, refuted here.

Sankhya	Vedanta
<ul style="list-style-type: none">- No Ishvara- Jiva = Purusha, experiencer.- Jagat = Matter, naturally evolves- Prakrti evolves into creation- Shankara refutes in 2nd Pada.	<ul style="list-style-type: none">- Accepts Ishvara in Vyavahara- Rejects Ishvara in Paramartikam.- Ishvara = Brahman Advaita Makaranta.

Vyavaharikam	Paramartikam
<ul style="list-style-type: none">- Jiva / Jagat / Ishvara- Bheda Asti	<ul style="list-style-type: none">- No Jiva / Jagat / Ishvara- Bheda Nasti

Yoga :

- Matter can't evolve without Ishvara, underlying consciousness principle.
- Ashtanga Yoga for Tatva Darsanam.

Word Analysis :

a) Ekene :

- By this refutation of Sankhya.

b) Yoga Smriti

c) Pratyuktaha :

- Is also rejected.

Sankhya :

- Purusha – Asanga
 - Ashtada Prakrti – Trigunatmika
- ↓ ↓
- Gita – Chapter 7 – Chapter 14
- } Accepted by Vedantin

Yoga :

- Yama, Niyama – Values
 - Asana, Pranayama – useful
 - Srishti Prakriya – Adhyaropa, Upaya for Advaitam.
 - Nirvikalpaka Samadhi, only Sadhanas for Chitta Shuddhi, not means of Advaita Jnanam.
 - Sleep also experienceless state, cessation of all thoughts. No object, no corresponding subject.
- } Accepted

Yoga :

- Nirvikalpaka Samadhi ultimate.
- Confirms Advaitic knowledge.

Patanjali :

- Atmas many, Dvaitam, world real only enquiry into Veda Vakyam gives Advaita Jnanam.

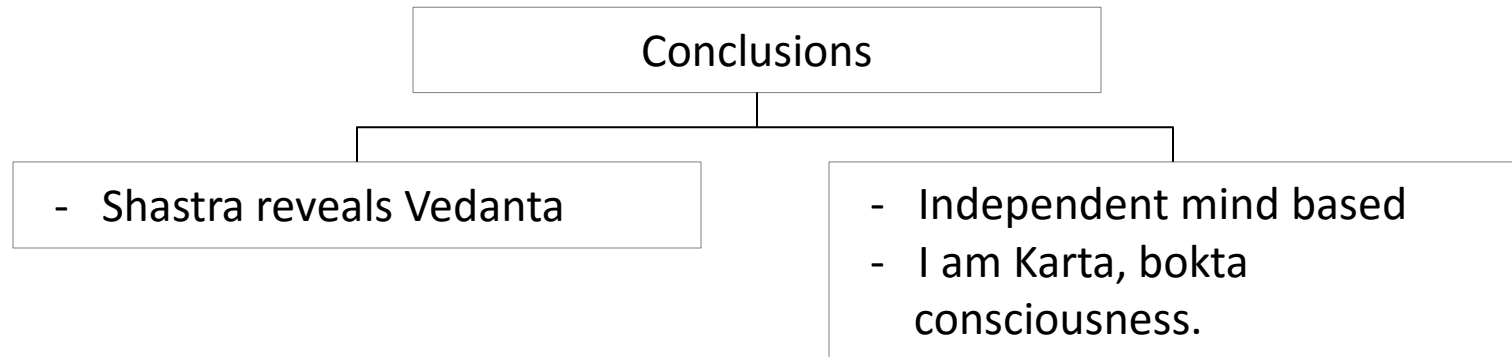
Vilakshanat Adhikaranam

1 st and 2 nd Adhikaranam	3 rd Adhiakranam
<ul style="list-style-type: none"> - Smriti Virodha Parihara - Sankhya + Yoga refuted who says Vedanta illogical. - Shankara : Logic deals with only objective world. Has no access to field of reality. 	<ul style="list-style-type: none"> - Tarqua Virodha Parihara. - No logical contradiction in Vedanta.

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> - Anushtana Pradhanam 	<ul style="list-style-type: none"> - Jnana Pradhanam - Begins and ends with knowledge. - Vedanta talks about already available self evident Brahman not introducing mysterious Brahman. - I, conscious being am Brahman, but conclude Aham Deha, Prana, Manaha.

Sankhya + Yoga :

- Also say I am different from Body and mind but conclude – they are many consciousness.



225. Sutra 4 : [Topic 42 – Sutra 138]

न विलक्षणत्वादस्य तथात्वं च शब्दात् । Na vilakshanatvadasya tathatvam cha sabdat ।

(The objector says that) Brahman cannot be the cause of the world, because this (the world) is of a different nature (from Brahman) and its being so (different from Brahman) (is known) from the scriptures. [II – I – 4]

Tarqua Virodha Parihara :

- Nature of world and Brahman are dissimilar.

Brahman	World
<ul style="list-style-type: none">- Sentient- Consciousness	<ul style="list-style-type: none">- Insentient- Inert

- Hence Brahman can't be material cause of universe.

Siddhantin :

Brihadaranyaka Upanishad :

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे ; चक्षुर्वै प्रतिष्ठा, चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति ; प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे य एवं वेद ॥३॥

yo ha vai pratistham veda pratitisthati same pratitishati durge caksurvai pratistha caksusa hi same ca durge ca pratitisthati pratitisthati same pratitisthati durge ya evam veda II 3 II

He who knows Pratistha (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratistha, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times. [VI – I – 3]

Brihadaranyaka Upanishad :

स होवाच, तथा नस्त्वं तात जानीथा यथा यदहं
किंच वेद सर्वमहं तत्तुभ्यमवोचम् ; प्रेहि तु तत्र प्रतीत्य
ब्रह्मचर्यं वत्स्याव इति ; भवानेष गच्छत्विति; स आजगाम
गौतमो यत्र प्रवाहणस्य जैषलेरास ; तस्मा आसनमाहृत्यो-
दकमाहारयाचकार, अथ हास्मा अर्घ्यं चकार ; तं होवाच,
वरं भगवते गौतमाय दध्म इति ॥ ४ ॥

sa hovaca tatha nastvam tata janitha yatha yadaham kimca
veda sarvamaham tattubhamavocam prehi tu tatra pratitya
bramacaryam vatsyava iti bhavaneva gacchatviti
sa ajagama gautamo yatra pravahanasya jaivalerasa
tasma asanamahrityodakamaharayam cakaratha hasma arghyam
tam hovaca varam bhagavate gautamaya dadma iti ॥ 4 ॥

The father said, My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students. You go alone, please, At this Gautama came to where King Pravahana, the son of Jivala, was giving audience. The King gave him a seat, had water brought for him and made him the reverential offering. Then he said, We will give revered Gautama, a boon. [VI – II – 4]

- Water deliberated.
- Elements are sentient.

ते हेमे प्राणा अहंश्रेयसे चिवदमाना ब्रह्म जग्मुः ,
तद्धोचुः, को नो वसिष्ठ इति ; तद्धोवाच, यस्मिन्व उत्क्रान्त
इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

te heme prana ahamsreyase vivadamana brahma
jagmustaddhocuh ko no vasistha iti taddhovaca yasminva
utkranta idam sariram papiyo manyate sa vo vasistha iti ॥

He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires. [VI – I – 7]

- Organs sentient.

226. Sutra 5 : [Topic 42 – Sutra 139]

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् । Abhimanivyapadesastu viseshanugatibhyam ।

But the reference is to the presiding deities (of the organs) on account of the special characterisation and also from the fact of a deity so presiding. [II – I – 5]

Word Analysis :

a) Tu :

- However.

b) Abhimani Vyapadesha :

- With respect to presiding deity – Abhimani Devata.

c) Vissha Anugathibyam :

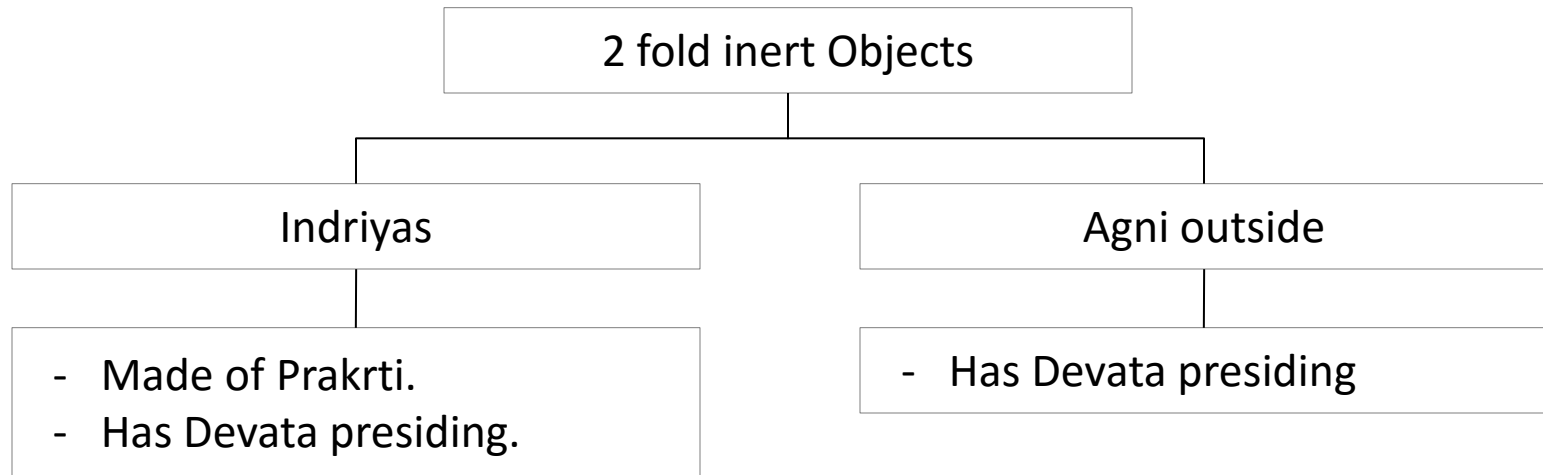
- Because of reference in Sruti.
- Wherever inert mentioned, take Devata.
- Inherence of Devata in every inert object revealed by Sruti.

Aitareya Upanishad :

अग्निर्वाग्भूत्वा मुखं प्राविशत्
द्वायुः प्राणो भूत्वा नासिके प्राविशदात्
अदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविश
द्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्
ओषधिवनस्पतयो लोमानि भूत्वा त्वचम्प्राविशन्
श्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्
मृत्युरपानो भूत्वा नाभिं प्राविशत्
आपो रेतो भूत्वा शिश्रं प्राविशन् ॥ ४ ॥

Agnir-vag-bhutva mukham pravisat
vayuh prano bhutva nasike pravisat
adityas-caksur-bhutvaksini pravisat
disah srotram bhutva karnau pravisan
osadhi-vanaspatayo lomani bhutva tvacam pravisan
candrama mano bhutva hrdayam pravisan
mrtiyuh apano bhutva nabhim pravisat
apo reto bhutva sisnam pravisan II 4 II

Then Fire, having turned into speech, entered the mouth; Air having become scent, entered the nostrils; the Sun, having become the sight, entered the eyes; the Quarters, having become the hearing, entered the ears; the Deities of the herbs and the trees, having become hairs, entered the skin; the moon, having become the mind, entered the heart; the God of Death, having become the out-breath, entered the navel; the God of waters, having become the seed, entered the generative organs. [I – II – 4]



- Devatas preside over all indriyas.

Sankhya :

- Achetana Prapancha created by Achetana Prakrti not by Chetana Brahman.
- Cause and effect must be similar rule violated in Advaitam.

227. Sutra 6 : [Topic 42 – Sutra 140]

दृश्यते तु ।

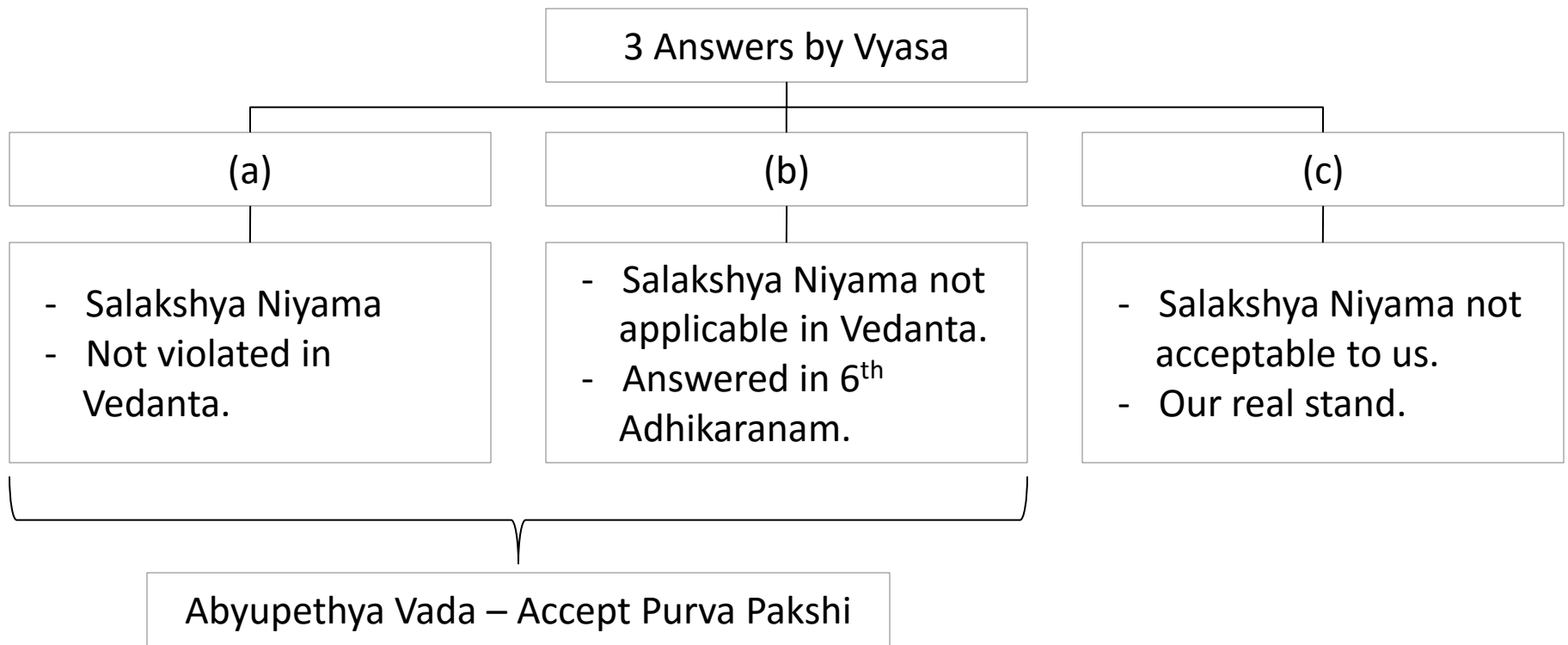
Drishyate tu ।

But it (such organisation of life from matter) is also seen. [II – I – 6]

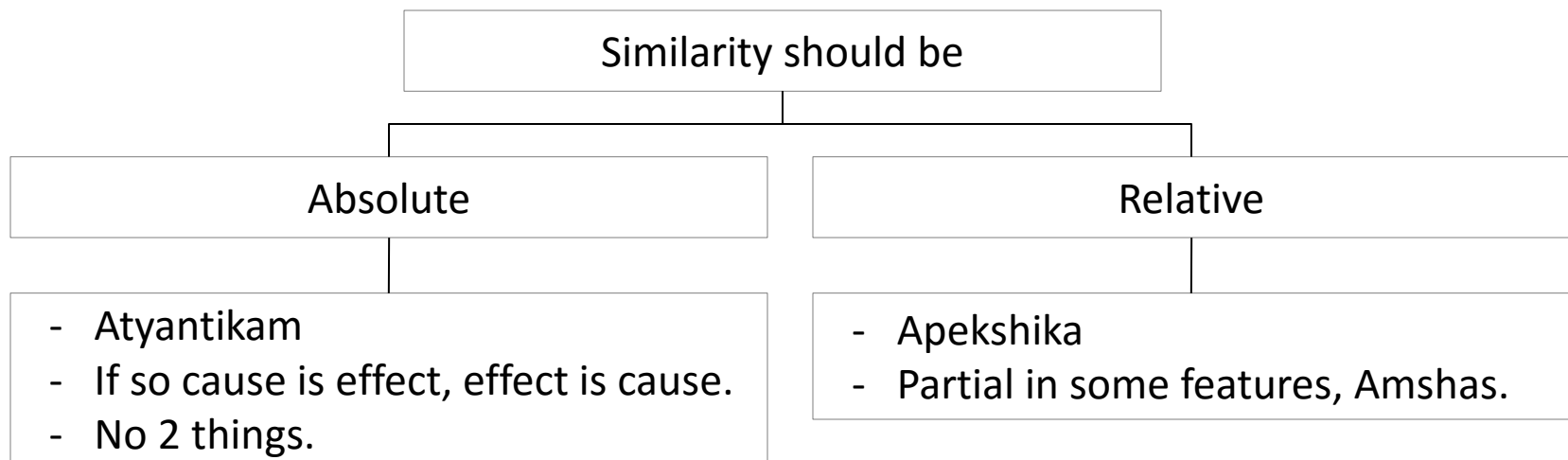
Purva Pakshi :



- Tarqa supports Sankhya not Vedanta.



a) Shankaras question to Sankhya :



Sankhya :

- Similarities and dissimilarities exist in Karya – Karana Sambanda.

Prakrti	Prapancha
<ul style="list-style-type: none">- Avyaktam – Unmanifest- Gunas in equilibrium	<ul style="list-style-type: none">- Gunas in inequilibrium.

World – 5 factors

- Asti
- Sat
- Existent

- Bhati
- Chit

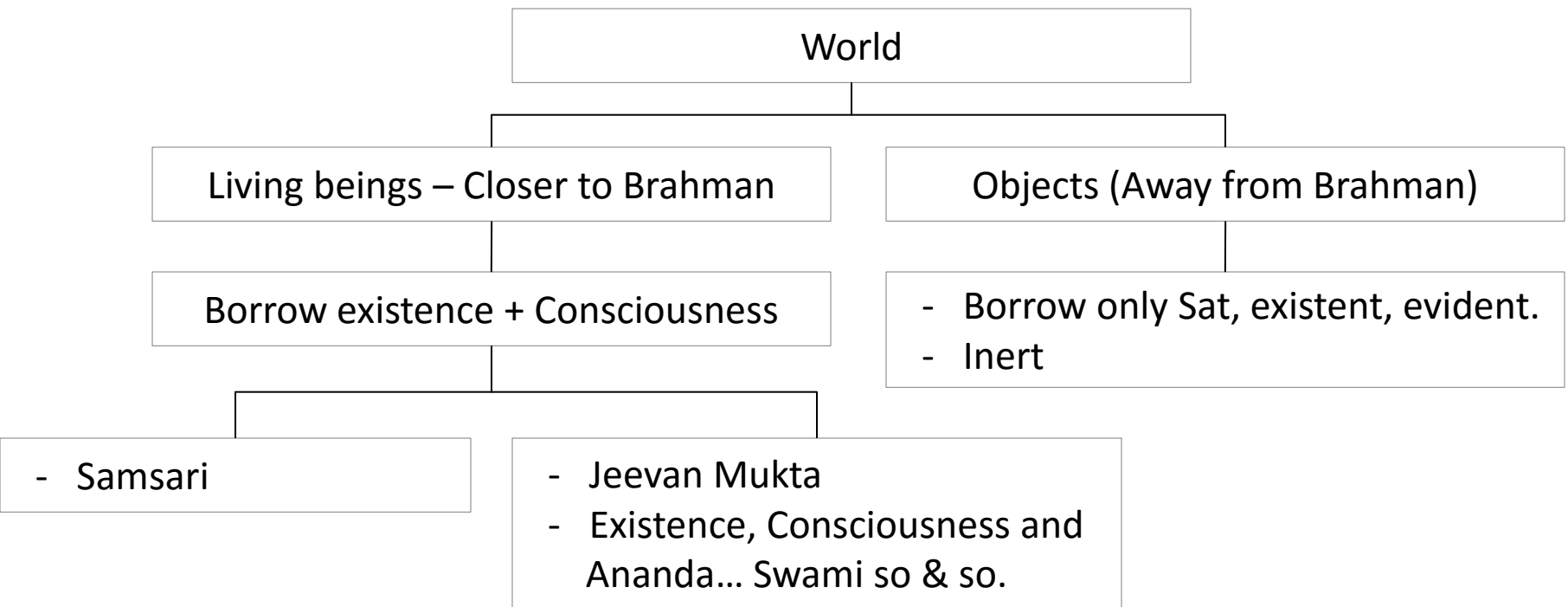
- Priyam
- Source of Joy

Nama

Rupa

- Belongs to Atma
- Chetanam world borrows 3 features from Brahman.

- Belongs to Anatma –
Prapancha - Achetanam



- Salakshana Niyama not violated by Vedantin.
- World similar to Brahman in 3 Aspects.
- No logical contradiction.

b) Salakshana Niyama not applicable

- Upanishad mentions Karya – Karana Sambandha only in Adhyaropa – Beginning stage of Srishti.
- In Apavada, teaching culminates upanishad negates karya – Karana Sambandha.
- Ultimately Brahman not Karanam.

Sruti Support :

a) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Anyatra Dharma
- Anyatra Adharma
- Anyatra Kruta – Karyam
- Anyatra Akruta – Karanam.

b) Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेत-
द्विषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,

युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि
च ; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् , अयमात्मा ब्रह्म
सर्वानुभूः, इत्यनुशासनम् ॥ १९ ॥ इति पञ्चमं ब्राह्मणम् ॥

idaṁ vai tan madhu dadhyañ ātharvano' śvibhyāṁ uvāca,
tad etad ṛṣiḥ paśyann avocat:

rūpaṁ rūpaṁ pratirūpo babhūva,
tad asya rūpaṁ praticakṣaṇāya;

indro māyābhiḥ puru-rūpa īyate.

yuktā hy asya harayaḥ śatā daśa iti.

ayaṁ vai harayaḥ, ayaṁ vai daśa ca sahasrāṇi bahūni cānantāni ca,
tad etad brahmāpūrvam, anaparam, anantaram, abāhyam,
ayaṁ ātmā brahma sarvānubhūḥ, ity anuśāsanam ॥ 19 ॥

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, (He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay, hundreds of them. He is the organs; He is ten and thousands – many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 19]

- Without Karya – Karana Sambanda.

Logic Support :

Brahman :

- Nirvikaratvat, Akaranam.
- Can't modify to become effect.
- To become Material cause, it has to become effect.
- Vivarta Upadana Karanam – Intermediate state only – As though cause.
- Take known similarities of Brahman and drop dissimilarities.

Example :

- Person is a pillar has courage of won not made of cement + bricks.
- Because Brahman is Vivarta Upadana Karanam and world is Karyam – no sambandha exists.

Example :

- Rope – Snake – Salakshana Niyama not applicable.
- Milk – Curd – Salakshana Niyama Applicable.

Rope :

- As though Karanam.
- Vivarta Upadana Karanam like ghost on post, shell - silver, dream – waker.
- **Rule to be applied between Brahman and world is :**
 - Tad Ananyatvam Arambanam.
 - Rule – Effect can't exist separate from cause.
- Effect is dependent on cause = Called Mithya.
- Cause is independently existing = Satyam.
- Satyam – Mithya alone indicated by Karana – Karya Sambanda.

Understand one Amsha :

- World can't exist without Brahman, independent of Brahman.

Brahman	Jagan / World	Karyam
- Eternally Satyam	- Eternally Mithya - Has never arrived.	- Born, world is Born. - Don't talk like that.

Take it as below :

Clay	Pot
Substance	Nama Rupa

Brahman	World
Substance	Nama, Rupa

Karya – Karana Sambanda

Vivarta

Parinama

Salaksha Niyama Nasti

Salakshana Niyama Asti

2 possibilities

From Chetanam, Achetanam created

Parinama

Example :

Mundak Upanishad :

- Yathor na-nabhi... [I – I – 7]
- From Purusha, Kesha, Loma, Nakam.

Example :

- From inert cow dung, worms come.
- From moisture worms come
- From Rava, Kita, Pushu.
- Rope – Inert
- Snake - Chetanam

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

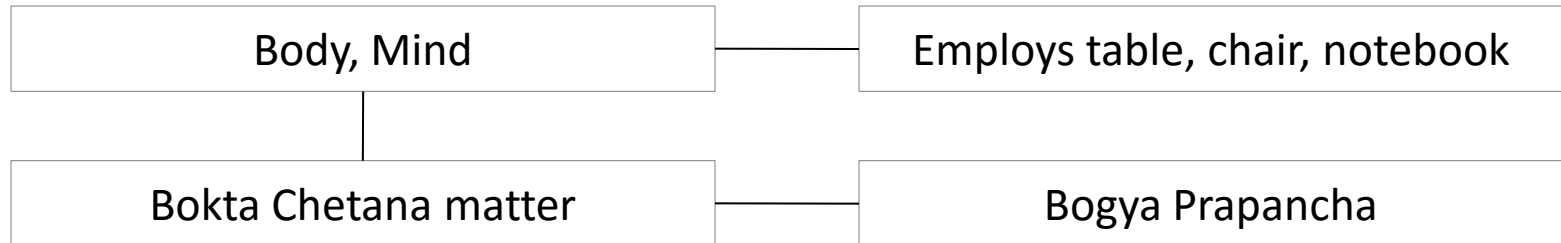
As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

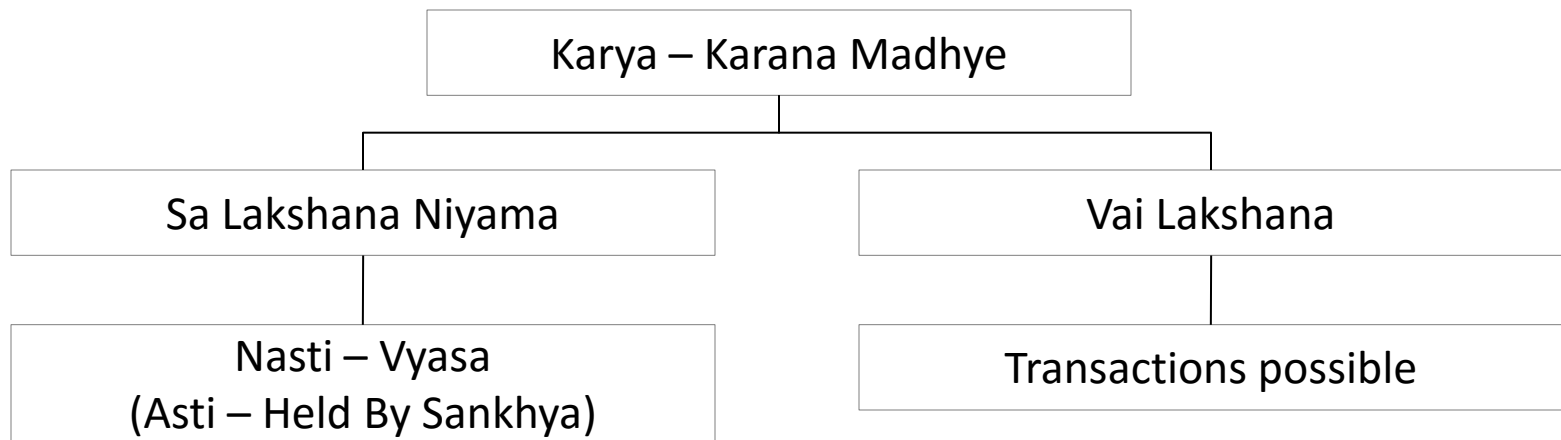
Purva Pakshi :

- Hair, Loma, Nakam out of Shariram, Pancha Bautikam.

Shankara :

- Body not inert, but Chetanam because of Chidabasa.
- Transactions possible because of difference (Vai Lakshanam) between Chetana matter and Achetana matter.
- In every transaction, Chetana matter employing Achetana matter.





Word Analysis :

a) Tu :

- But – Rejection of Sankhya.

b) Drishyate :

- See difference between cause and effect.
- Violation of Rule is experienced directly but not applicable.
- No logical contradiction in Chetanam becoming Achetana Vastu.
- Prakrti can't be material cause of creation.
- Chetanam alone Jagat Karanam, established in 3 Sutras.

Sankhya :

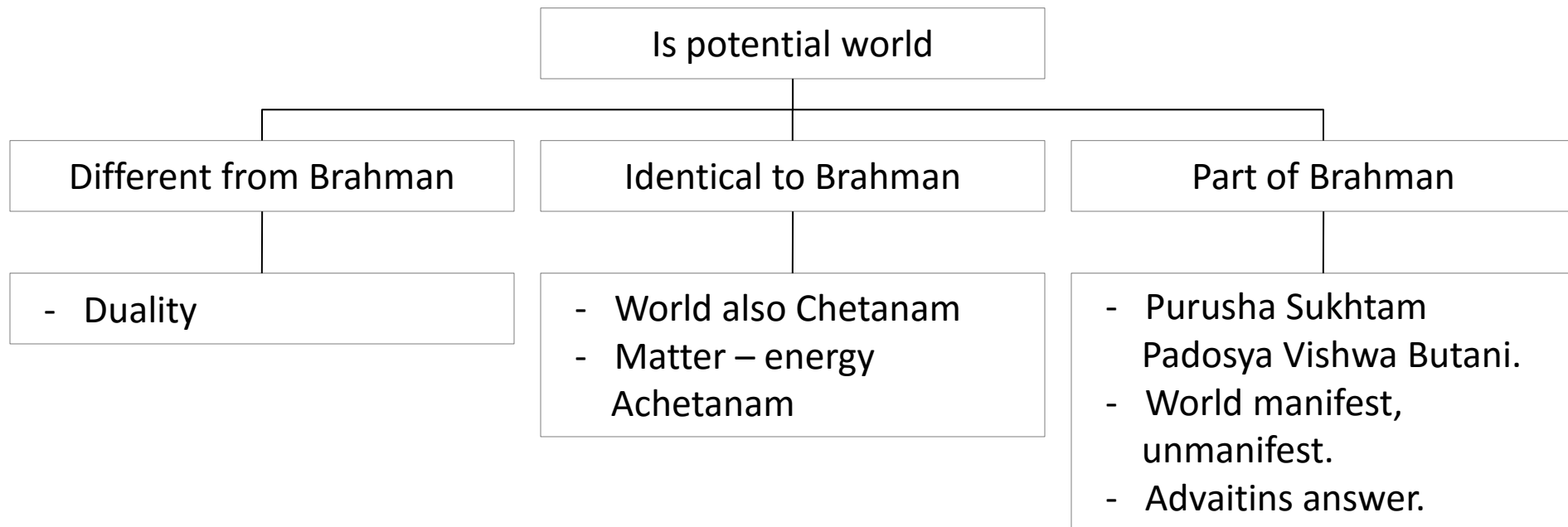
- World can't come out of Chetana Brahman.

Mandukhya Upanishad : 3rd Chapter

- Was this creation present in Brahman before it was originated?

Sat Va	Nasti Va
- World existent in Brahman before creation.	- World nonexistent in Brahman before creation.

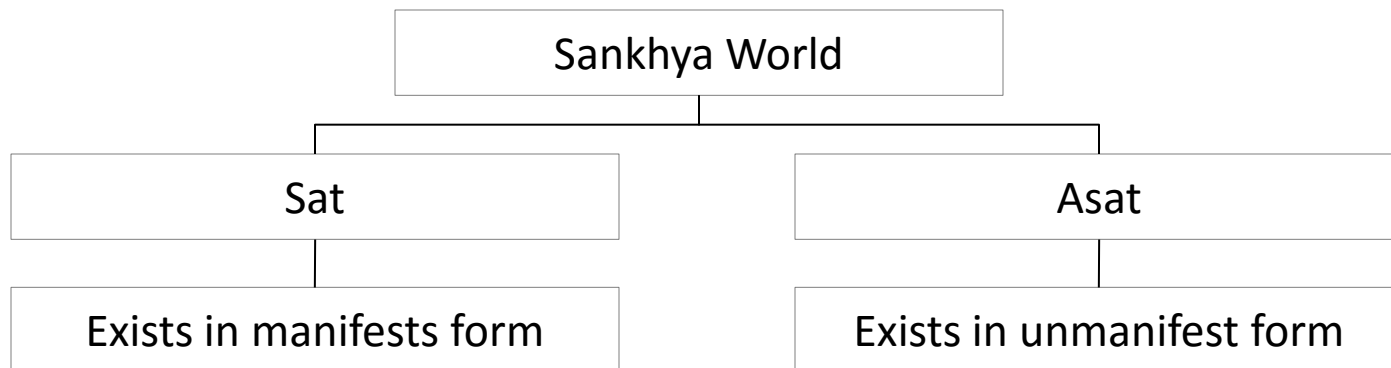
- Sat Karya Vada – World already existent in Brahman in potential form, unmanifest – form called Maya.
- Violates : Matter can't be created, destroyed.



- World part of Brahman – part not separately counted, hence Advaitam.

Sankhya :

- Advaitin is Brahman is Nirvikalpam, Nirvayavam. Changeless, partless, Svagata Bheda Rahitam.
- You end up in Asat Karya Vadi – world not potential in Brahman, part of Brahman.



Siddantin :

- Only Sat – Asat – 2 possibilities is problem in Cosmology.
- Accept 3rd Possibility – Sat – Asat Vilakshanam – Mithya Srishti Vada.
- Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishta Advaitin, Dvaitin does not accept Mithya – Maya.
- Can't accept Mithya = Maya, hence Advaitam unswallowable.
- Understand Mithya + understand Brahman + Advaitam.

Mithya – Theory :

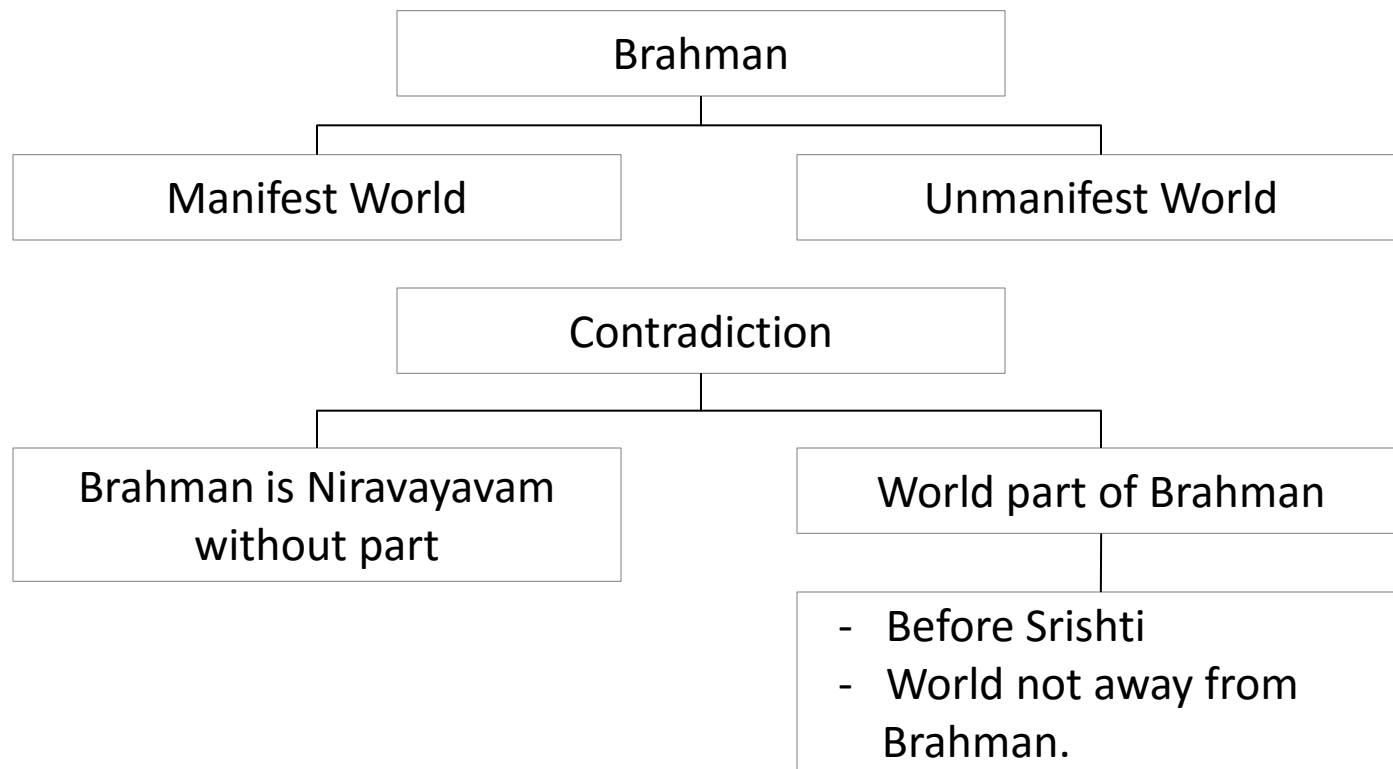
a) World was existent in Brahman potentially.

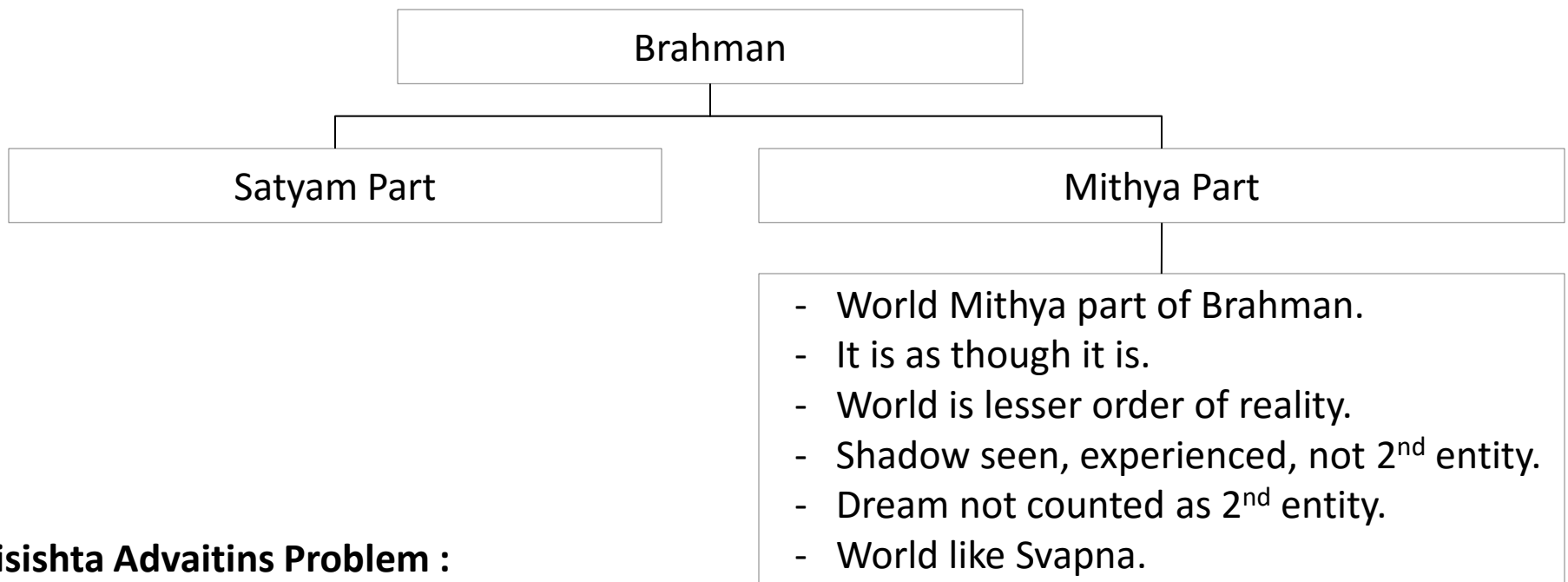
- That potential world comes to manifestation.
- Law of conservation of matter not violated.

b) Where was world existent?

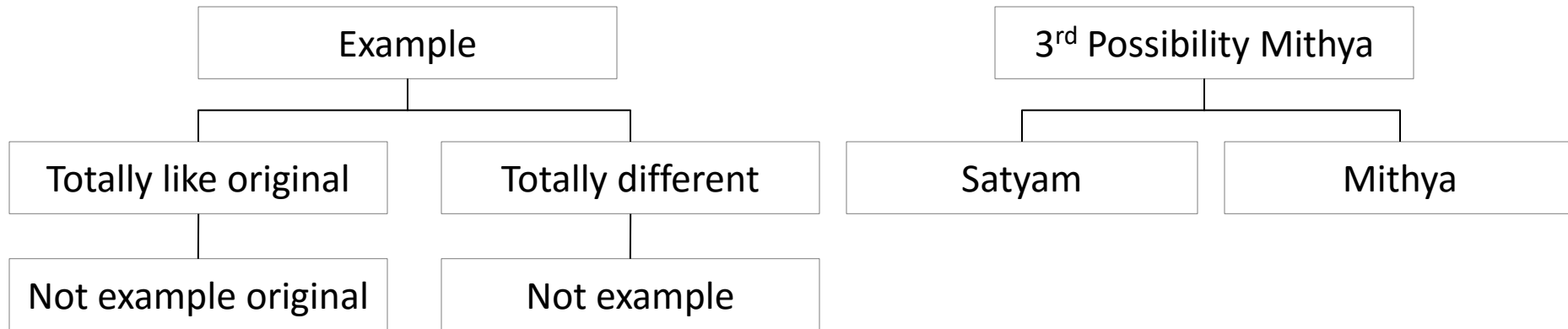
- In Brahman.

c) Will Brahman become Savayavam (with part) and Dvaitam with itself and unmanifest / potential world?





Visishta Advaitins Problem :



Visishta Advaitins – Mistake :

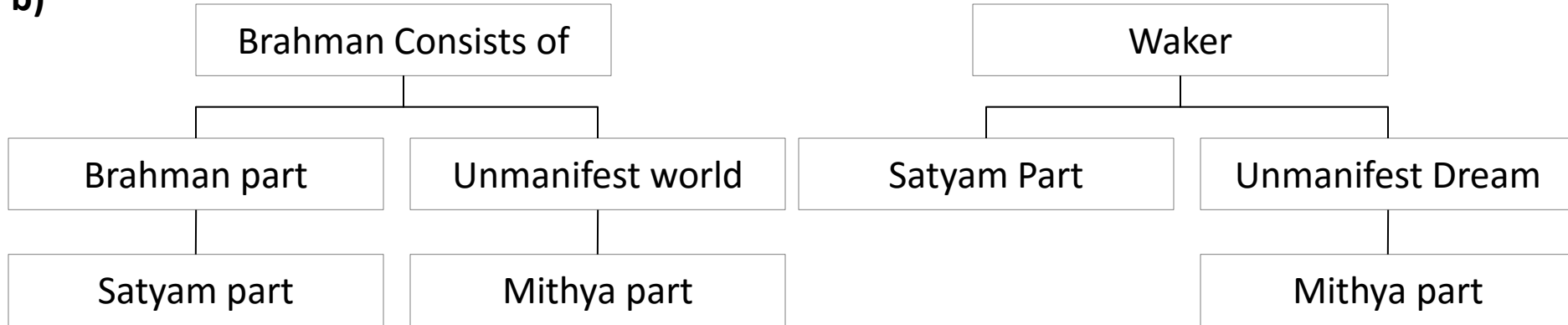
- Unreal dream seen because real waking seen.
- If unreal world seen, real world has to be seen.
- Wrong extention of example.

Vedantin Srishti Prakaranam :

a) Brahman is Jagat Karanam :

- In that Brahman, Unmanifest – Mithya world is there.

b)



c) Unmanifest – Mithya world becomes manifest Mithya world.

- Manifest mithya world becomes unmanifest – Mithya world.

d) Mithya world expands and contrasts, but rests in Brahman.

- This is Mithya Karya Vada – Vivarta Vada, Adhyasa Vada, Aaropa Vada, Ajati Vada in Mandukya.
- Remove Mithya concept and understand Purva Pakshi – his Argument is genuine.

Siddanta :

- Insert Mithya and understand.

Problem of Vedanta :

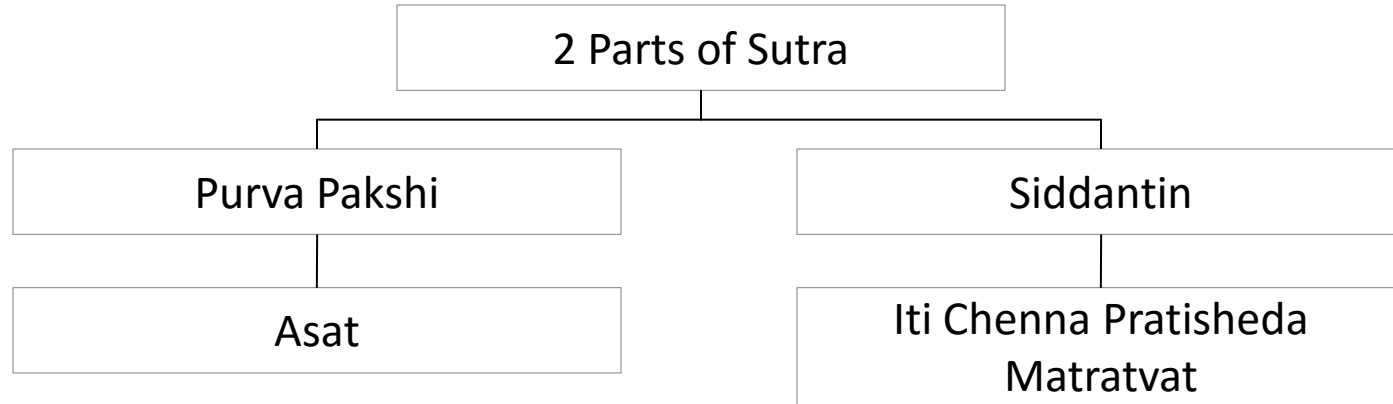
- Understanding and accepting Mithya creation.

228. Sutra 7 : [Topic 42 – Sutra 141]

असदिति चेन्न प्रतिषेधमात्रत्वात् ।

Asaditi chet na pratishedhamatratvat ।

If it be said (that the world, the effect, would then be) non-existent (before its origination or creation), (we say) no, because it is a mere negation (without any basis). [II – I – 7]



Sankhya :

- If you refute my philosophy, of Jagat being real, independent, you will end up in Asat Karya Vada.

Siddantin :

- Brahman is Jagat Karanam. World arising out of Brahman. Brahman only Shuddha Chaitanyam without 2nd thing.
- Sajatiya, Vijatiya, Svagata Bheda Rahitatvam.
- From Chetana Brahman, Achetana World comes out.

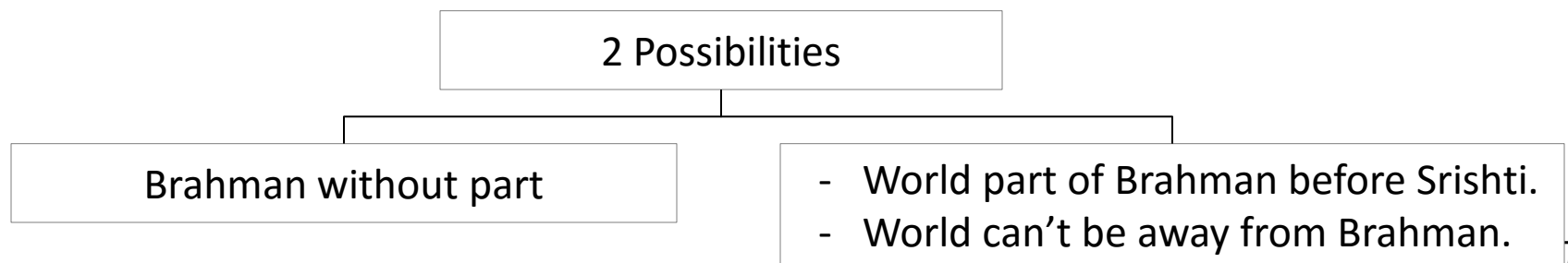
- In Purva Pakshi's view, Maya – potential world is not there. No Unmanifest universe, no Maya Rahita Shudha Brahman as Jagat Karanam.
- If you accept non existent world arising, you will be in Dvaitin.
- All Bhedas will come in Shudha Brahma and acceptance of world will be there.
- Before Srishti world, will be nonexistent as Asat.

Sankhya :

- Pradhanam = Jagat karanam.
- In Pradhanam, world can be potentially there because Pradhanam is Achetanam only.
- In Brahma Chetanam, world Achetanam can't be potentially there.
- Accept world was not there before Srishti (Asat).
- Brahman is Sajatiya, Vijatiya, Svagata Bheda Rahitaha.

Siddantin : Pratisheda Matram

- Your statement is mere negation without validity.
- Understand mithya Maya potential world – Sattva / Rajas / Tamas and Brahman.
- Mithya world existent in Brahman.



- Brahman Sajatiya, Vijatiya, Svagata Bheda Rahitaha.

Before Srishti what type of world you talk

Sat World

- Can't be negated.
- Ever existent

Asat World

- Nonexistent world
- No need to negate.

Mithya world

- Advaitin accepts
- Does not negate
- Maya - Trigunatmika

- Advaitin never says Mithya world is nonexistent.
- Mithya world in potential form as in sleep is there before creation.
- It is called Maya.
- Maya world goes to unmanifest form into Brahman everyday in sleep.
- Whenever we say Brahman is Jagat Karanam – include Brahman + Maya = Jagat Karanam.
- Potential existent universe = Maya.
- Brahman + Maya = Jagat Karanam.
- Sattva / Rajas / Tamas – Atmika Maya.

- Advaita Maths = 1 + Anything = 1



Lesser order of reality.

- Brahman + Maya = Brahman.



Lower order of reality from Higher Angle.

Mandukhya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

2 ways to say – Both correct

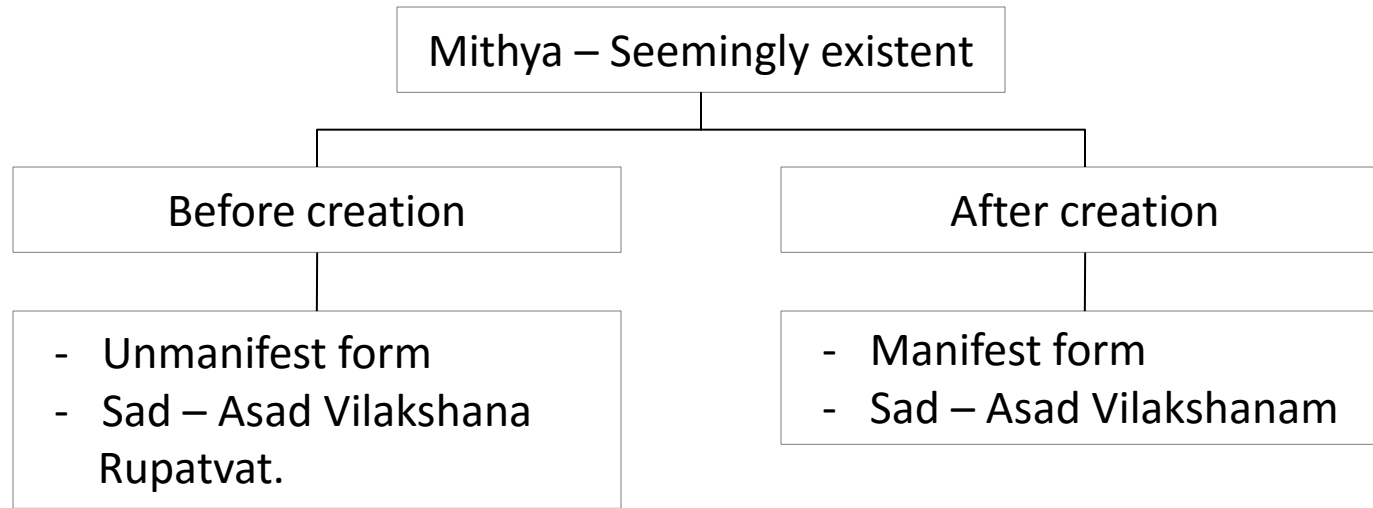
Dream world came out of
waking

Nothing came out of waker

- Accept world before Srishti in form of Maya is general Analysis of Sutra.
- Sankhya dubs us as Asat Karya Vadis.

Siddantin :

- World not under existent or nonexistent category but seemingly existent mithya category.
- Before creation and after creation only seemingly existent.



Final point :

- What was there before creation?
- Brahman + Avyakta Mithya Prapancha



Need not talk about.

- **Hence we say :**
 - Braheiva Jagat Karanam.
 - Yato Imani Butani... [Taittiriya Upanishad – Chapter 3 – 1 – 2]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Never Say :

- Milk + Potential butter is there.
Only say milk is there.
- Sugarcane + potential Juice is there.
Only say sugarcane is there.
- Clay + potential pot.



Not talked about.

- Brahman + potential world



- Not talked about
- Neither Sat / Asat category.

- Therefore Advaitin not Asat karya Vada.

Creation of world 3 technical
ideas of cosmology.

Sat Karya Vada

Asat Karya Vada

Mithya Karya Vada

Sankhya

Nyaya / Veiseshika

Vedantin

- Sat and Asat Karya Vadas discussed elaborately in Mandukya Upanishad – Chapter 3.

Sutra 4	Sutra 5
<ul style="list-style-type: none">- Atma Bahutvam- Vedanta Ekatvam	<ul style="list-style-type: none">- Many differences in Creation.

Word Meaning :

a) Asat :

- Universe must be nonexistent before.

b) Itichet :

- If it is Argued thus, it is not so.

c) Pratisheda Matratvat :

- Because your statement is negation without validity.
- In Sankhya, only 2 doors – Sat – Asat. Vedanta negates Sat Vada, hence Sankhya concludes Vedantin is Asat Vada.
- We accept Mithya world not Dvaita Jagat.
- Explained in Arambanadi Adhikaranam.

229. Sutra 8 : [Topic 42 – Sutra 142]

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् । Apitau tadvatprasangadasamanjasam ।

On account of the consequence that at the time of Pralaya or great dissolution (the cause becomes) like that (i.e., like the effect), the doctrine maintained hitherto (that Brahman is the cause of the universe) is absurd. [II – I – 8]

- This is Purva Pakshi Sutra.
- Mixed sutras will have – iti Chenna.
- If you say like that.
- Sankhya Alleges 4 Doshas in Advaitins Pralayam.
- **Sutra definition :**

alpaksharam asandigdham saravad vishvatomukham I
astobham anavadyam ca sutram sutravido viduh II

Those who are knowledgeable about sutras say that a sutra should consist of a minimum number of letters, be unambiguous, give the essence of the subject-matter, be all-encompassing (containing all the matters intended to be conveyed), be free from repetition and faultless.

- One Sutra can be interpreted in many ways by looking at it from different Angles.

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I–1– 3]

- 2 angles of yoni.

a) Jivas merge into Brahman because Brahman is Jagat Karanam (Janmadasya Yataha)

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

1st Dosha :

- Jivas full of Doshas – Punya – Papam, Raaga, Dvesha, Kama, Krodha...
- In merger, Brahman will become Ashuddham.
- **If you say :**
All Jivas will dissolve and get liberation without study.
- Karyasya Anupatti Prasanga dosha.
- Your principle Jiva + world come because of Punya Papam. They becomes in valid.

2nd Answer :

- Creation will come without Punya Papam.
- If so, even liberated will be born again.
- Liberation will have no meaning.
- Muktatva Punaraukti Prasanga dosha.
- Possible answer implied in this sutra.

3rd Defect :

- Jiva's do not merge into Brahman. They continue their individuality. Do not pollute Brahman.

4th Defect :

- What is difference between Sthithi and Pralayam?

Word Meaning :

a) Tadvat Prasangat :

- Since Brahman becomes impure like world.

b) Apithou :

- At time of Pralayam, dissolution.

c) Asa Manjasam :

- Vedantic teaching is improper.

4 interpretation of Tadvat Prasangat – 4 Doshas

Karya Prapancha Vatu

- Karya impure Brahman will become impure.

Creation can't come

Karana Brahma Vatu

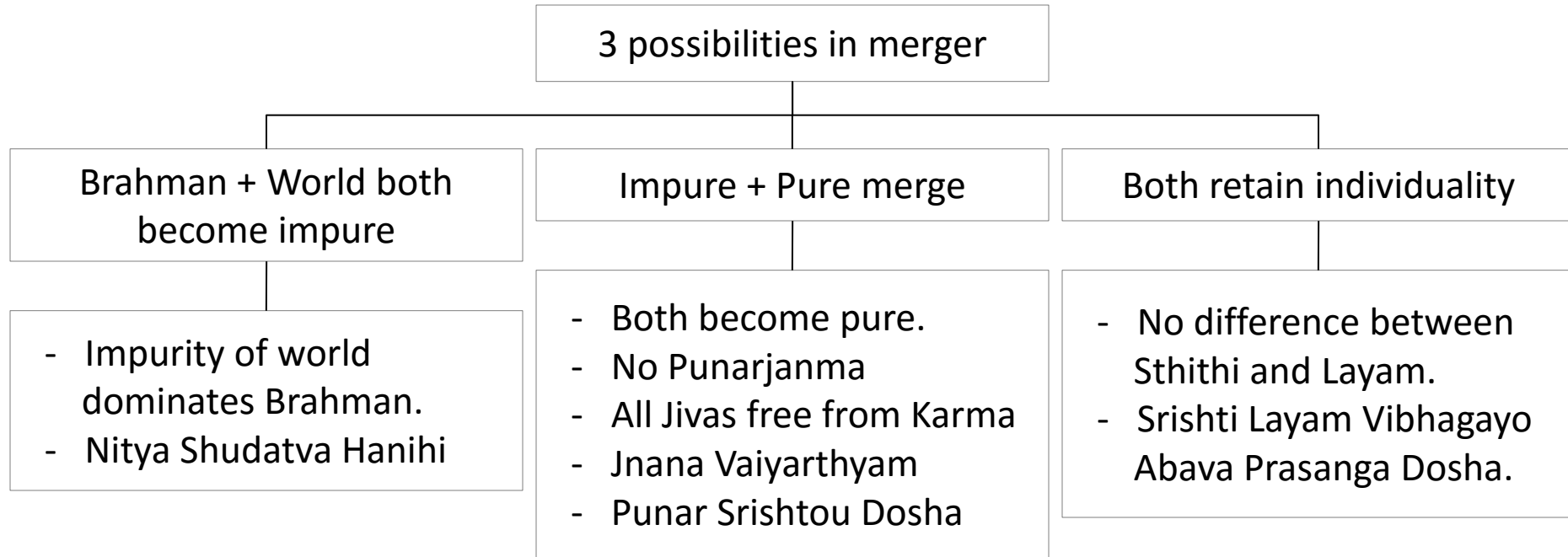
- Punya Papa Abava
- 2 Doshas

Liberated will come again

Sthithi Vatu

- Jivas don't merge.
- No difference between Sthithi and Pralayam if individuality retained.

- There is logical fallacy in Chetana Brahma Karana Vada.
- Pralayam – effect merging into cause not explained.



Conclusion :

- Vedanta Darsanam Asamanjasam improper, with fallacies.

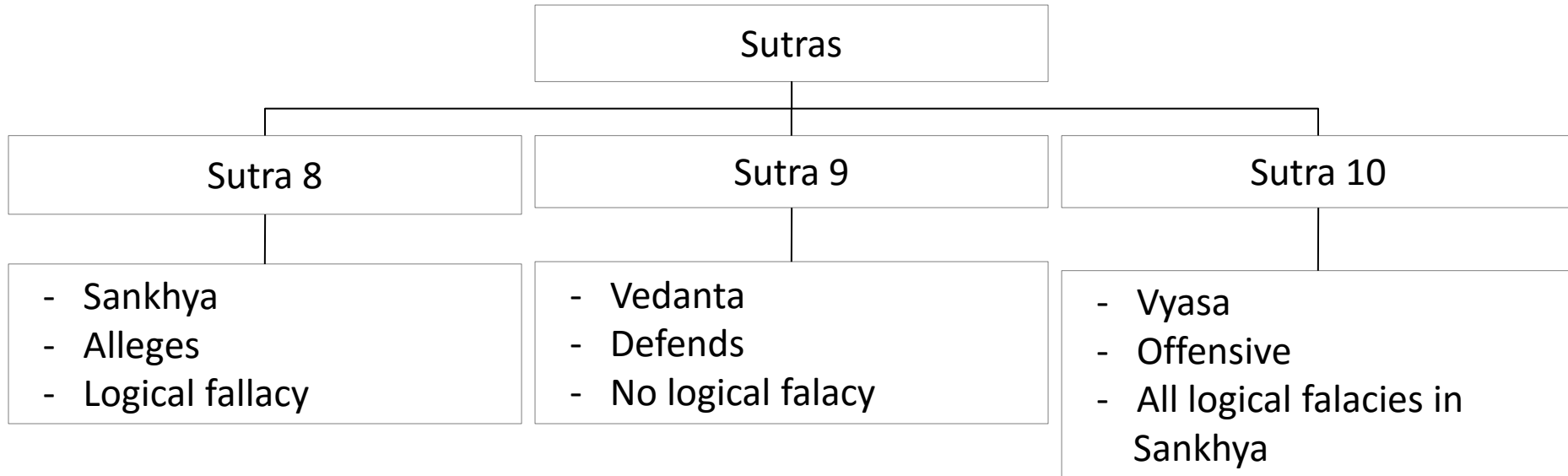
230. Sutra 9 : [Topic 42 – Sutra 143]

न तु दृष्टान्तभावात् ।

Na tu drishtantabhavat ।

But not (so) on account of the existence of illustrations. [II – I – 9]

- Siddhantins answer here – Vedantic cosmology.



a) Sankhya :

- You talk of merger as if world and Brahman are physically away for merger to take place in time.

Example :

- River travels in time and merges into ocean.
- World never away from Brahman for it to merge into Brahman.
- World always located in Brahman in manifest and unmanifest form.

- Pot Nama Rupa not sitting separately from clay.

Creation	Destruction
- Jagat Nama Rupa becomes manifest like pot.	- Jagat becomes unmanifest.

Chandogya Upanishad :

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः
सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति २

Te yatha tatra na vivekam labhante'musyahan vrksasya
raso'smyamusyahan vrksasya raso'smityevameva khalu somyemah
sarvah prajah sati sampadya na viduh sati sampadyamaha iti II 2 II

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, “I am the juice from such-and-such tree”, and “I am the juice from such-and-such tree”; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, “We [were once separate, but] now we are all one with the Self”. [6 – 9 – 2]

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा
पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ३

Ta iha vyaghro va simho va vrko va varaho va kito va
patango va damso va masako va yadyadbhavanti tadabhavanti II 3 II

Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again. [They never know that they came from Sat]. [6 – 9 – 3]

Jivas sleep :

- Entire individual world of Jiva, resolves into Brahman.

Jivas waking :

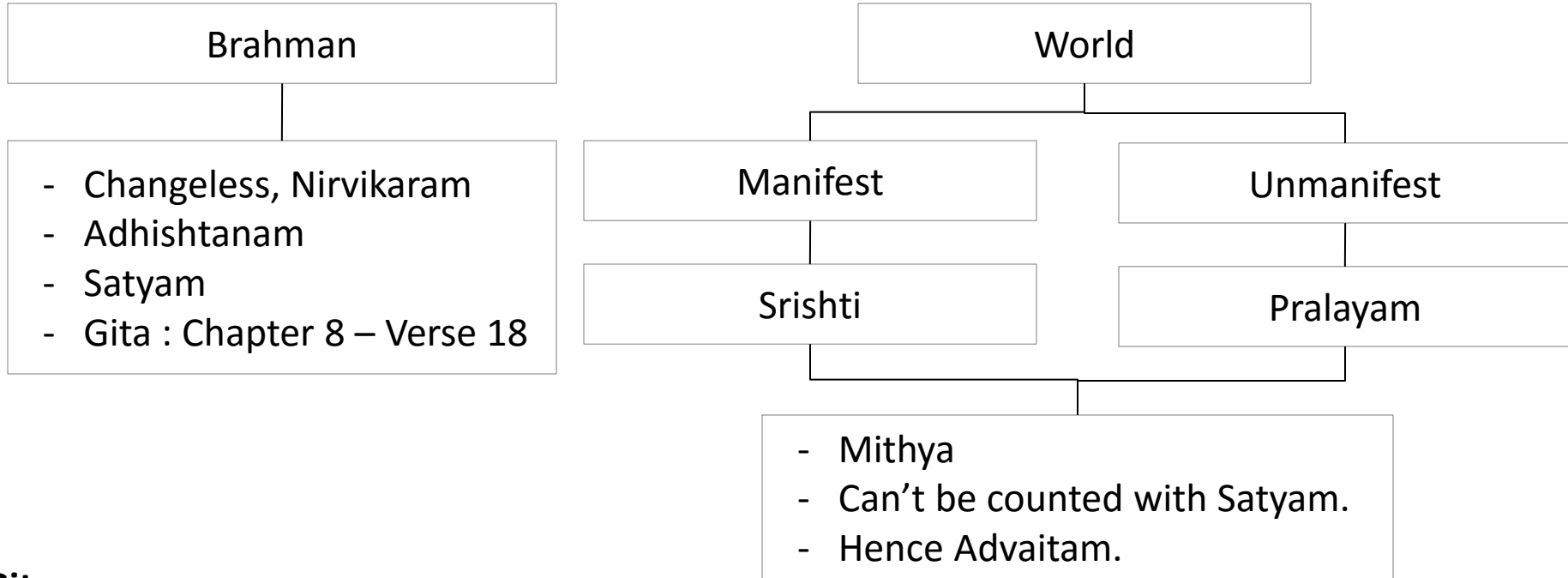
- World comes up for manifestation.

- How do you differentiate Srishti and Pralayam if world never came from Brahman?
- When world located in Brahman in Unamnist form, it is figuratively said that world has merged into Brahman.
- It is imperceptible, unrecognisable – as though merged into Brahman.
- What is potential is invisible, as though nonexistent. Hence we say it is resolved.
- In Pralaya kale, Brahman dominates, because Nama / Rupa in Unmanifest form.
- In Srishti Kale, world dominates, Nama Rupa dominates in manifest form.
- No merger happening, no explanation for merger required.

Final Question :

- If world always located in Brahman, will worlds impurities taint Adhistan Brahman.
- In Pralayam, world merges.
- Pot can't sully clay.
- Wave can't taint water.
- Effect does not exist separately to affect cause.
- For one to affect other, there should be 2 things.

World	Brahman
<ul style="list-style-type: none"> - Mithya can't affect Satyam - Snake can't poison rope - Dream rain can't wet waker - Dream earning can't be added to wakers account. 	<ul style="list-style-type: none"> - Satyam - Rope - Waker



Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ द.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

Word Meaning :

a) Na tu :

- Vedantic teaching is never improper.

b) Drishtanta Bavat :

- Because there are examples to prove vedantic teaching is correct.

Example :

- Pot located in clay in manifest and unmanifest form no merger.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रू-
णहा, चाण्डालोऽचाण्डालः, पौल्कसोऽपौल्कसः,
श्रमणोऽश्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ,
devā adevāḥ, vedā avedāḥ; atra steno'steno bhavati
bhrūṇahābhrūṇahā, cāṇḍālo'cāṇḍālaḥ paulkaso' paulkasaḥ,
śramaṇo'śramaṇaḥ, tāpaso'tāpasāḥ, ananvāgataṁ puṇyena,
ananvāgatataṁ ananvāgataṁ pāpena, tīrṇo hi tadā sarvān
śokān hṛdayasya bhavati ॥ 22 ॥

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- What goes to unmanifest comes to manifest.
- World – manifest and unmanifest – always in Brahman.
- Mithya can't pollute Satyam.
- How can you say – world is Mithya?
- Details in Anarambadhikaranam 6th Adhikaranam Sutra 14 – 20.

231. Sutra 10 : [Topic 42 – Sutra 144]

स्वपक्षदोषाच्च ।

Svapakshadosaccha ।

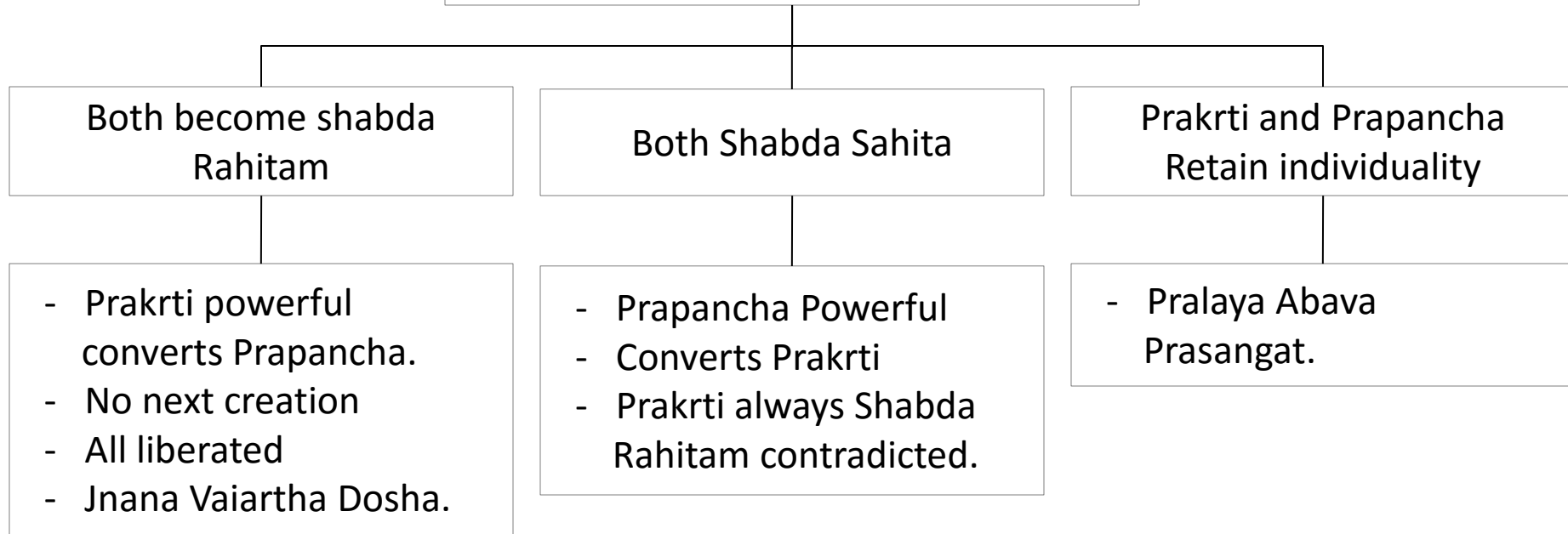
And because the objections (raised by the Sankhya against the Vedanta doctrine) apply to his (Sankhya) view also. [II – I – 10]

- All logical fallacies not in Vedanta but in Sankhya.
- Weak should not go to strong with a stick. Will get beaten up with his own stick.
- Vyasa : How Sankhya Explains Pralayam?
- Same of Vedanta also in Sankhya.

Prakrti	Prapancha – World
<ul style="list-style-type: none">- Free from attributes of Shabda, Rupa.- Jagat Karanam.- Ashabdam, Arupam, Agrahyam.	<ul style="list-style-type: none">- Shabda Aadhi Sahitam.- Karyam.

- Both Jadam, insentient, Trigunatmikam.

3 Questions as in Brahma Sutra –
Chapter 2 – 1 – 5 Prakrti and Prapancha
in Palayam



- If 2 debators have similar defects, one should not talk about defect of other.

Word meaning :

a) Sva Prakasha Dosha :

- Sankhya points defects in Sutra 8.

b) Cha :

- Same fallacy in Sankhya also.

232. Sutra 11 : [Topic 42 – Sutra 145]

तर्काप्रतिष्ठानादपि; अन्यथानुमेयमिति चेत् एवमप्यनिर्मोक्षप्रसङ्गः ।

Tarkapratishthanadapi; anyathanumeyamiti chet evamapyanirmoksha prasangah ।

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release.
[II – I – 11]

- Vyasa establishes - tarqa can't give knowledge of ultimate reality.
- Vedanta – alogical – not available for Pratyaksha and Anumanam, not in the field of logic. Hence known only through Shastra Pramanam.
- Veda functions in the field of reality.

Shastric logic	Regular logic
<ul style="list-style-type: none">- Depends on data collected from Shastra.- Jagat Karanam Brahman – no data	<ul style="list-style-type: none">- Based on Data collected through perception.- Speculative logic not conclusive philosophy.

Word meaning :

a) Tarqa Apratishtanat :

Siddantin :

- Since logic is inconclusive, there is no logical contradiction in vedantic teaching.

b) Sankhya : Anyata Anumeyam

- Contradiction is to be inferred differently through conclusive valid logic.

c) Iti Chet :

- If it is argued thus.

d) Evam api : Avimoksha Prasanga

- There is no freedom from inconclusiveness, invalidity.
- No freedom from Samsara.
- Brahman not worldly context.
- Tarqa can't be examiner to say right or wrong.

Example :

- Sangeet Vidwan does not know how to build a rocket or a bridge.
- Logician has no access to Vedanta.
- See blackboard properly, improperly, because of defect in eye.
- Brahman not acceptable to 5 sense organs.

Shankhya	Veisheshika
- Kapila uses logic to arrive at Prakrti as Jagat Karanam.	- Uses logic to arrive at Param Anu as Jagat Karanam.

- Both refute each other – both munis.

Gaudapada :

- Butam Na Jayate Kinchit.
- Since logic invalid, you can't charge Vedanta with logical contradiction.
- Tarqa as independent source not acceptable w.r.t. Jagat Karanam.
- Vedanta uses Data from Shastra which gives proper logic.

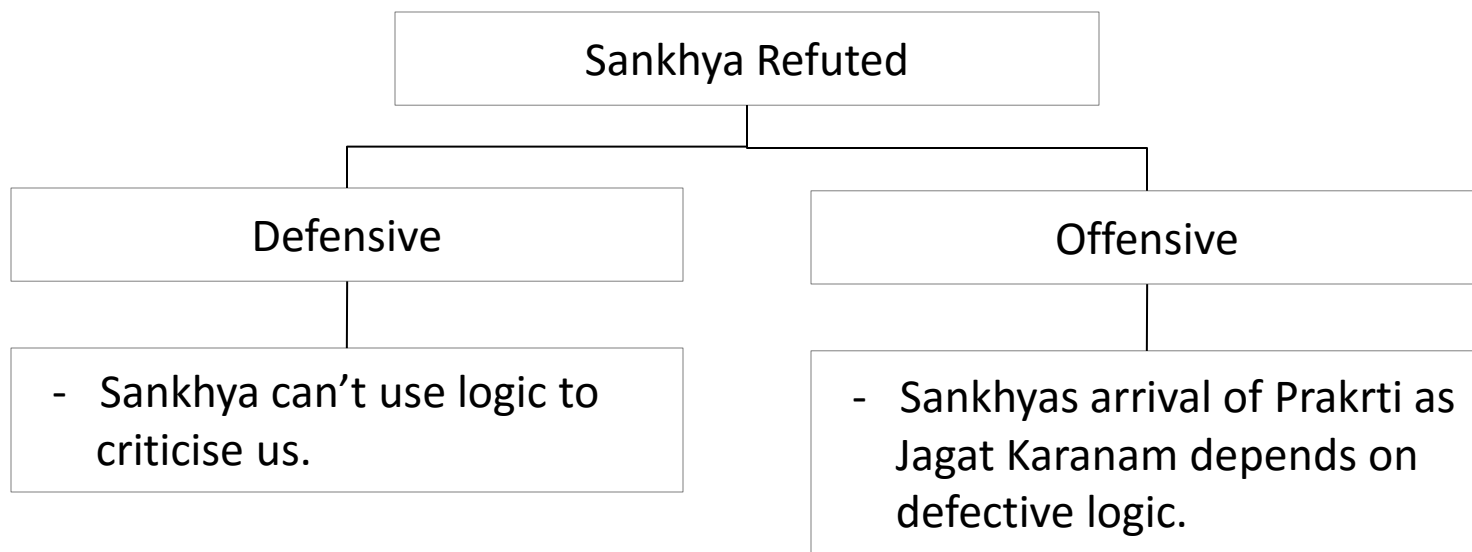
Shishta Parigraha Adhikaranam – One Sutra

Sutra 12 : [Topic 43 – Sutra 146]

एतेन शिष्टपरिग्रहा अपि व्याख्याताः ।

Etena sishtaparigraha api vyakhyatah ।

By this (i.e. by the arguments against the Sankhyas) (those other theories) not accepted by the wise or competent persons are explained or refuted. [II – I – 12]



- Nyaya – Veiseshika refuted here.
- Atoms join became molecule, elements, consciousness develops at a particular time.

Vedantin :

- Veiseshika also uses logic to arrive at something which is beyond logic.
- Tarqa Apratishtanat.

Word Meaning :

a) Etene :

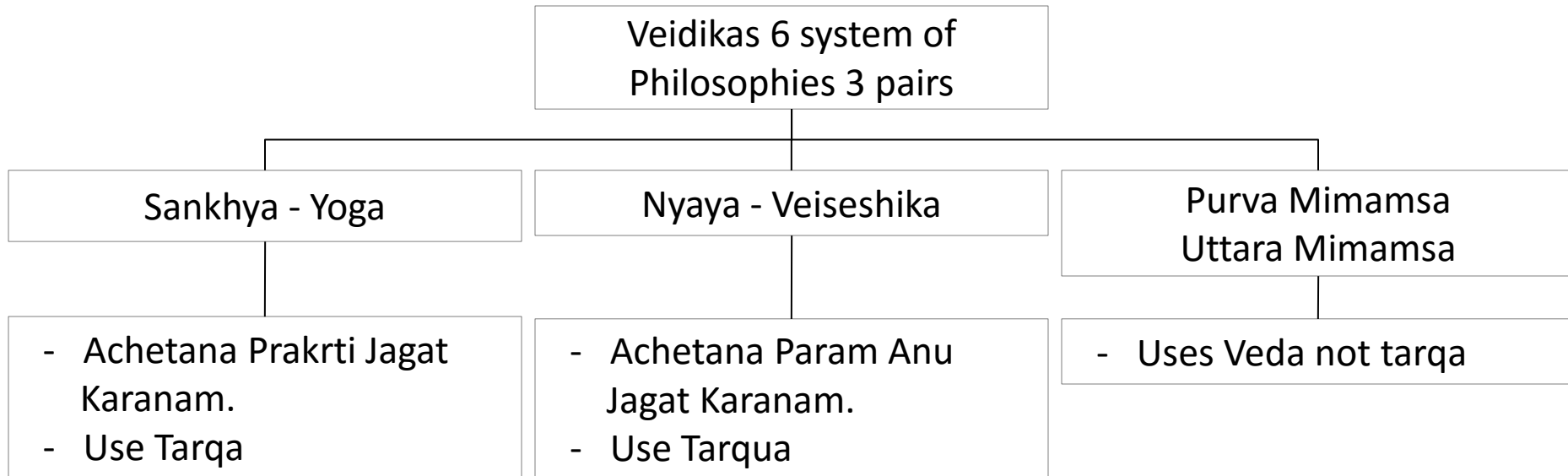
- By this.

b) Shishta Parigraha Api :

- Other systems like Nyaya Veiseshika also.
- New title of Nyaya and Veiseshika.

c) Vyakyataha :

- Are refuted.



Sankhya :

- Purusha – Chetanam
- Prakrti - Trigunatmikam

Parigraha :

- Partially accepted borrowed.

Gita :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are My eightfold prakrti. [Chapter 7 – Verse 4]

- Bagawatam – borrows Sankhya Srishti.
- Sankhya, Yoga, Nyaya Veiseshikas all Tarquikas.

Sankhya Yoga	Nyaya Veiseshika
<ul style="list-style-type: none">- Sat Karya Vada- Achetana Karya Vada- Some features borrowed	<ul style="list-style-type: none">- Asat Karya Vada- Achetana Karya Vada- Totally dropped.

Consolidation

Chapter 2 – Pada 1

1st Adhikaranam

2nd Adhikaranam

3rd Adhikaranam

4th Adhikaranam

Sankhya Refuted

Yoga Refuted

Sankhya Yoga refuted

Nyaya Veiseshika Refuted

Bhoktrapatti Adhikaranam – One Sutra**Sutra 13 : [Topic 44 – Sutra 147]**

भोक्त्रापत्तेरविभागश्चेत्स्याल्लोकवत् । Bhoktrapatteravibhagaschet syallokavat ।

If it be said (that if Brahman be the cause then) on account of (the objects of enjoyment) turning into the enjoyer, non-distinction (between the enjoyer and the objects enjoyed) would result, we reply that such distinction may exist nevertheless as is experienced commonly in the world. [II – I – 13]

Word Analysis :**Sankhya Yoga's Charge :****a) Boktrapattehe :**

- Since subject Bokta becomes identical with object, Avibagaha, there will be no distinction between subject and object.

b) Vedantins Answer :**Chet :**

- If this is objection raised, this is not valid.
- Pratyaksha Virodha charge not valid.

c) Syat :

- Subject – object division will be there.

d) Lokavatu :

- As seen in the world.

e) Bogtru Pattehe :

- Boguhu bhogtavyaha aaptehe.

Bokta	Bogyam
<ul style="list-style-type: none">- Chetana Tatvam- Purusha- Anaadi, beginningless – endless real, distinct, infinite.	<ul style="list-style-type: none">- Achetanam- Prakrti modifies and becomes Prapancha.- Anaadi, real, distinct, infinite.

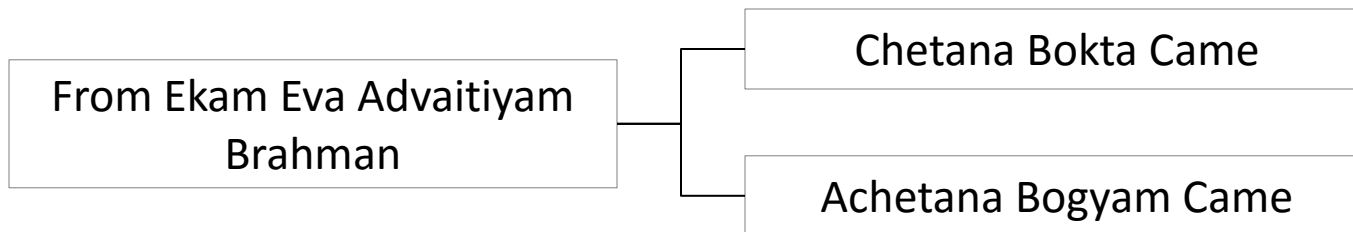
- Distinction of Boktru-bogya, Chetana – Achetana is Pratyaksha Anubava.

Gita :

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

In the production of the effect and the cause, Prakrti is said to be the cause; in the experience of pleasure and pain, Purusa is said to be the cause. [Chapter 13 – Verse 21]

- Sankhya jumps with Joy.
- In Vedantin, Purusha, Prakrti no division before Srishti only Chetanam Brahman.



- Both indistinguishable in Brahman is Vedantins Dosha.
- Indistinguishability, non-distinction of subject – object in Vedanta is Dosha.

Pratyaksha	Vedanta
- Shows difference.	- Says no difference in Brahman.

Shankara :

- Vibaga can be there in Karyam.
- Syat Lokavatu : Visishta Advaitins reply.
- Wave / Ocean / bubble / froth = One water.
- Bangle / Chain / Ring = One Gold
- Bokta + Bogyam = One Brahman.
- Vedantins reply next Adhikaranam – Arambadhi Adhikaranam.

235.

6th Adhikaranam

Arambadhi Adhikaranam – 7 Sutras

Sutra 14 – 20 (Very important Adhikaranam)

Introduction :

Sankya, Yoga, Nyaya, Veishesika – charge :

- Sense organs perceive Dvaitam.
- Where is Abhedha, nondifference, Advaitam in Plurality rampant world.

Pratyaksha	Vedanta
- Jyesta Pramanam	- Based on Srotra Pramanam

Sutra 14 : [Topic 45 – Sutra 148]

तदनन्यत्वमारम्भणशब्दादिभ्यः । Tadananyatvamarambhanasabdadibhyah ।

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [II – I – 14]

Background :

- Tat – Ananyatvam – most significant word in Brahma Sutra for Advaitin and Visishta Advaitin.

Brahman	Jagat
- Karanam - Chetanam	- Karyam - Achetanam

- Between Brahman and Jagat there is Karana Karya – Sambandha – which is very significant.

Definition of Brahman :

- Brahman beyond time and modification.
- Brahman can't be Karanam as it is not bound by time or modification.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Brahman not Karanam, world not Karya.

Gauda :

- Take Satya – Mithya Sambanda.

Brahman	Jagat
<ul style="list-style-type: none"> - Satyam - Was independent existence 	<ul style="list-style-type: none"> - Mithya - Has dependent existence.

- Don't extend and ask how Mithya Prapancha came out of Brahman.
- Both eternally existent.
- Never say one is cause of other.

Satyam	Mithya
- Changeless	<ul style="list-style-type: none"> - Appears and disappears - Gita : Chapter 8 – Verse 18 - Manifest, unmanifest form appear and disappear. - Never comes from Brahman.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ द.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

Sruti : Chandogya Upanishad

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II

O Somya, it is like this : by knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

Karanam	Karyam
- Substantial	<ul style="list-style-type: none"> - Name and form - Product - Non-substantial - Depends on cause.

- By Tat Ananyatvam Sutra, we establish Satya – Mithya Sambandha between Brahman + world.

Sruti :

- Indicates by Adi Shabda.

a) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- There is Brahman all over.

b)

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam I
etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya II 10 II

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [II – I – 10]

- Bokta and Bogyam are mithya divisions existing in Satyam Brahma Adhishtanam.
- Only one Adhishtanam Brahman exists in which Mithya divisions come and go.

Word Analysis :

a) Tad Ananyatvam :

- Words other than Brahman is understood.

b) Arambadena Shabdaibyaaha :

- From sruti statements Chandgoya Upanishad :

ॐ श्वेतकेतुर्हारुण्य आस तं ह
पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै
सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

Om Svetaketurharuneya asa tam ha
pitovaca svetaketo vasa brahmacaryam na vai
somyasmatkulino'nanucya brahmabandhuriva bhavatiti II 1 II

Aruni had a son named Svetaketu. Once Aruni told him : Svetaketu, you should now live as a brahmacarin. No one in our family has not studied the scriptures and has not been a good Brahmin. [6 – 1 – 1]

स ह द्वादशवर्षं उपेत्य चतुर्विंशतिवर्षः
सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय
तं ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना
अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः २

Sa ha dvadasavarsha upetya caturvimsativarsah
sarvanvedanadhitya mahamana anucanamani stabdha eyaya
tam ha pitovaca svetaketo yannu somyedam mahamana
anucanamani stabdho'syuta tamadesamapraksyah II 2 II

Svetaketu went to his teacher's house at the age of twelve. After studying all the vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this] his father said to him : "O Svetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]. [6 – 1 – 2]

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti
katham nu bhagavah sa adeso bhavatiti II 3 II

'That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Svetaketu asked] 'Sir, what is that teaching?'. [6 – 1 – 3]

Tad	Ananyatam
<ul style="list-style-type: none"> - Satyam Karanam Brahman - Satyam 	<ul style="list-style-type: none"> - Na – Anyaha Bavaha - Nondifference of world from Brahman. - Mithya

- Entire Vedanta rests on Tad-Ananyatvam (Relation of Satyam – Mithya).
- Snake never different and away from rope.
- Sambanda extracted, implied, not directly said in sruti.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Universe in the form of plurality is not there.
- World Mithya, can't be counted.

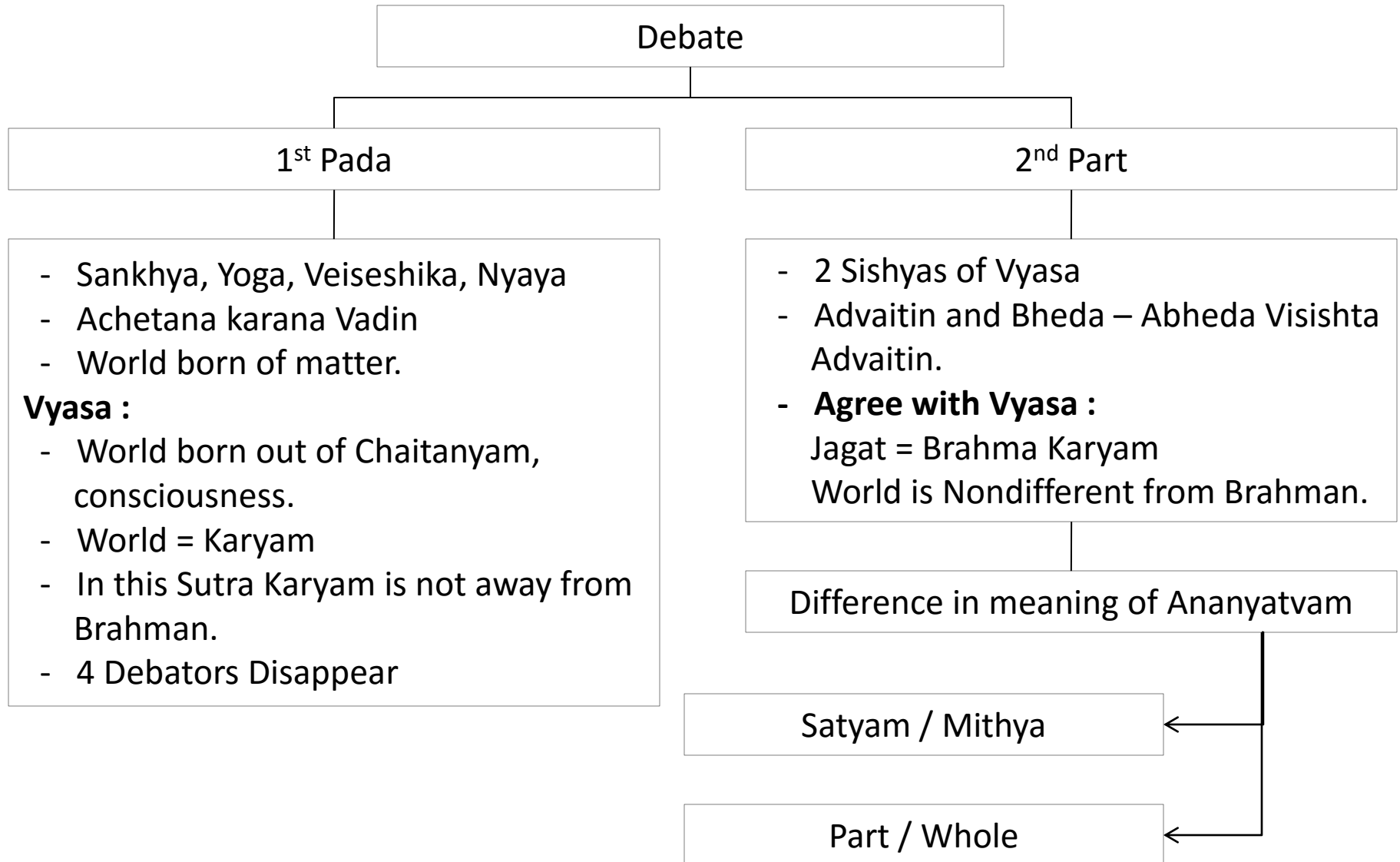
Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyaṁ ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Don't say mithya world has come out of Brahman. Brahman and world are eternally there.
- Mithya world can't be counted with Brahman.



Purva Pakshi :

Bheda – Abheda Vada – Baskaracharya / Bartruhari – modern Visishta Advaitin :

- Dvaitins.
- Brahma evolved into universe, world not superimposition, brahma parinama Vada, evolution theory.

Example :

Bheda Drishti	Abheda Drishti
<ul style="list-style-type: none">- Many Branches- Avayavam- Real Karyam- Evolute, Product- Karma Khanda- Plurality- 10 Fingers	<ul style="list-style-type: none">- One tree- Avayavi- Real Karanam- Whole cause- Jnana Khanda- Singularity- Humanbeing

- Both correct, be Dvaitin and Visishta Advaitin, both real.
- Why you dismiss one as unreal? Both satyam.
- Tad – Ananyatvam means part can't exist separate from whole.
- Branches can't exist separate from tree.
- It is not Satyam – Mithya Sambanda but part – whole relationship.

How world exists?

- World – is part of God, real, dual.
- Dualistic world exists as part of non-dual lord.
- Why bring Mithya Concept?

Sruti Supports me :

a) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

b) Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

c) Taittiriya Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

d) Antaryami Brahmanam of Brihadaranyaka Upanishad :

- Ghataka Sruti.

e) Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Brahman	World
<ul style="list-style-type: none">- Whole- India- Macro	<ul style="list-style-type: none">- Part- Kerala- Micro

- If you reject Dvaitam, Karma Khanda – invalid.
- If you reject Dvaitam, it is injustice, will negate Pratyaksham, powerful, solid means of knowledge.
- Hence world is Satyam, don't interpret satya – mithya relationship, take it as part – whole relationship.

Shankaras interpretation of Sutra :

- Brahma Ananyatvam = Brahma Adhyastam.
- World is super imposed on Brahman.
- Snake nondifferent, not away from rope.
- Rajju is Adhistanam, Vivarjatatvam – changeless.
- World is of lesser order of reality according to advaitin compare to Brahman.
- World does not exist separate from Brahman is Ananyatvam.

Example :

- Dream can't exist separate from waker.
- Snake can't exist separate from rope.
- Tad Ananatvam = Tad Vivartatvam = Tad Adhyastham = Mithya.

Bheda Abheda Vadi (Visishta Advaitin) :

- World attribute of Brahman.
- World part of Brahman, can't exist separate from Brahman.
- World as property or part of Brahman is of the same order of reality as Brahman.

Example :

- Leaf as real as tree.
- Finger as real as body.
- Colour of cloth as real as cloth.

- Property can't exist separate from substance.
- We have one Brahman and parts as plurality.
- **Dvaita Vakyas in Sruti :**
 - Agni, Akasha, Apaha
- **Advaita Vakyam in Sruti :**
 - Shantam, Shivam, Advaitam.
- Ghata Sruti combines and reconciles dvaitam and advaitam.
- Dvaitam as part of Advaitam. Antaryami Brahman and Purusha Sukhtam (Padosya Vishwa Butani...)

एतावानस्य महिमा । अतो ज्यायांश्च पूरुषः ।
पादो ऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । ३

ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)
pāthō-sya vishvā būtāni | tri-pā-das-yām ritam-divi 1-3

This much is his glory only. And Purusha is much more than all these. The entire universe of happenings (Viswa) and creatures (Bhootani) constitutes but a quarter (pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable consciousness. [Verse 3]

- Dvaita Prapancha pad ¼ of Brahman.
- Jiva also part of Brahman.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Jiva	Jagat	Duality
Part of Brahman	Part of Brahman	Part of Brahman

- Brahman nondual Advaitam.
- Part is real, whole also real.

Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्षुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः,
सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति; तस्योप-
निषत्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष
सत्यम् ॥ २० ॥

sa yathorṇanābhiś tantunocaret, yathāgneḥ kṣudrā visphuliṅgā
vyuccaranti, evam evāsmād ātmanaḥ sarve prāṇaḥ, sarve lokāḥ,
sarve devāḥ. sarvāṇi bhūtāni vyuccaranti: tasyopaniṣat, satyasya
satyam iti prāṇā vai satyam, teṣām eṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is the Truth of truth. The vital force is truth, and It is the truth of that. [II – I – 20]

Dependent world	Independent Lord
Satyam	Satyasya Satyam

- Jnana Khanda + Karma Khanda – both valid.
- Pratyaksha reveals duality and is valid.
- Bheda – Abheda vada is perfect is Purva Pakshi's contention.

Vyasa :

- 11 Sruti contradictions if Bheda – Abheda accepted.

1) Nirvikara Sruti Virodha :

Parinama Vada	Vivarta Vada
<p>a) Tree undergoes modifications, evolves into Branches, leaves, fruits.</p> <ul style="list-style-type: none"> - Cause and effect equally real. 	<p>a) Brahman can't undergo change, modification to evolve into world.</p> <p>Sruti :</p> <ul style="list-style-type: none"> - Katho Upanishad : Chapter 1 – 2 – 18 - Nirvakara Brahman - Cause does not modify. - Changeless superimposition.
<p>b) Purva Pakshi : Question</p> <p>Chandogya Upanishad : Chapter 6 – 1</p> <ul style="list-style-type: none"> - 3 Examples prove Brahman is Parinami Karanam. - Clay – Pot - Gold – Ornaments - Iron – Utensils - Cause – Effect - Modifies to become part. 	<p>b) All 3 examples Achetana Vastu.</p> <ul style="list-style-type: none"> - Brahman not Achetana Karanam. - Brahman Parinami Karanam not correct.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

2) Niravayatvat : Sruti Virodha

Parinama Vada	Shankara
<ul style="list-style-type: none">- Jiva + Jagat are taken as limb, organs of Brahman.- I am whole person with many organs divisions is part of one whole Brahman.	<ul style="list-style-type: none">- Sruti says – Brahman is Niravayavam gives Akasha drishtanta. <p>Vishnu Sahasranamam – Dhyana Sloka :</p> <ul style="list-style-type: none">- Vishwadharani, gagana sadrusham.. <p>Mandukya Upanishad :</p> <ul style="list-style-type: none">- Na Akashasya Ghatakarahe....- Akasha has no part / whole no avyava.- Similarly Brahman does not have parts but can hold the Jagat. <p>Mundak Upanishad :</p> <ul style="list-style-type: none">- Chapter 2 – 2 – 9- Nishkalam = Partless.- World and Jiva not part of Brahman.

Vishnu Sahasranamam :

ॐ नमो भगवते वासुदेवाय ।
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यातुं गम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om namo bhagavate vāsudevāya ।
śāntākāraṁ bhujaśayanaṁ padmanābhaṁ sureśaṁ
viśvādhāraṁ gaganasadr̥śaṁ meghavarṇaṁ śubhāṅgaṁ ।
lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyam
vande viṣṇuṁ bhavabhayaharaṁ sarvalokaikaanātham ॥ ३ ॥

I salute vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the devas, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of samsara. [Verse 3]

3) Nityatva Sruti Virodha :

Parinama Vada	Shankara
<ul style="list-style-type: none">- Jiva + Jagat are part of Brahman, Sarvayavam with limbs.	<ul style="list-style-type: none">- Law : Whatever is part will die. <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none">- Tasmad va etasmat.... [2 – 1 – 2]- If savayavam, Anityam.- Ghatavalu.- Akasha – expanding, contracting, dense black hole, light appears to bend.- Brahma Nityam. <p>Katho Upanishad :</p> <ul style="list-style-type: none">- Na jayate mriyate va.... [1 – 2 – 18]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

4) Satyatva Sruti Virodha :

Parinama Vada	Shankara
<ul style="list-style-type: none">- Jagat and Jiva both real parts of Brahman enjoying same reality.	Chandogya Upanishad : [6 – 1 & 6 – 8 – 7] <ul style="list-style-type: none">- Vacharambanam vikarao.... [6 – 1 – 4]- All products – Mithya – Name and form initiated by the tongue only – nominal existence lesser order of reality.- Substance – clay – Brahman alone exists – Satyam.- Karanam → Satyam Karyam → Mithya

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

**Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II**

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

**Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.**

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

5) Dvaita Nisheda Sruti Virodha :

Parinama Vada	Shankara
<ul style="list-style-type: none">- Bagawan → Avayaivam- Bagawan's product → Avayavi	<ul style="list-style-type: none">- If Dvaitam and Advaitam have equal status, then sruti will show equal status as both satyam.
Advaitam	Dvaitam
<ul style="list-style-type: none">- Respected- Person liberated.- Satyam : What can never be negated even in sleep, death, Pralayam.	<ul style="list-style-type: none">- Ignored, criticised.- Katho Upanishad : Chapter 2 – 1 – 11- Taittiriya Upanishad : Chapter 2 – 7- Brihadaranyaka Upanishad : 1 – 4 – 10- No Prayojanam- Sruti negates plurality.- Kaivalyo Upanishad : Na Bumirapo... [Verse 23 & 24]- Brihadaranyaka Upanishad : Sa esha neti neti.... [2 – 3 – 6]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदंजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

यद्वै तत् सकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

**yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati || 2 ||**

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

**yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati || 3 ||**

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsit, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣim sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ,
yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva
ha vā asya śrīr bhavati, ya evaṁ veda. athāta ādeśaḥ na iti na iti,
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam
satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

6) Eka Vigyanena Sarva Vigyana Sruti Nisheda :

- If Advaitam Brahma and Dvaitam world equally real, by knowing one, other can't be known.
- Jiva + Jagat if they exist independently, then knowing Brahman can't know Jiva + Jagat.
- If Bheda – difference is known as Mithya category, nonsubstantial, then Eka Vigyanena Sarva Vigyanam is possible.
- Mithya – as good as nonexistent, not counted.

Chandogya Upanishad :

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः
सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय
तं ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना
अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः २

**Sa ha dvadasavarsha upetya caturvimsativarsah
sarvanvedanadhitya mahamana anucanamani stabdha eyaya
tam ha pitovaca svetaketo yannu somyedam mahamana
anucanamani stabdho'syuta tamadesamapraksyah II 2 II**

Svetaketu went to his teacher's house at the age of twelve. After studying all the vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this] his father said to him : "O Svetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]. [6 – 1 – 2]

7) Aikya Sruti Virodha :

- If Jiva and world are considered as part of Brahman, part and whole can never be identical.
- If Jiva is part of Brahman, Tat Tvam Asi, Svetaketo not possible.
- Upanishad does not say you are part of Brahman.
- You are whole Brahman.
- Part is Mithya – Adhyastham.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

8) Jnana Sadhanatva Sruti Virodha :

- If world is as real as Brahman, Jiva, Shariram, Papam, Punyam Samsara will be all real.
- Sanchita, Agami, Prarabda will be all real.

Law :

- Satyam can never be destroyed by Jnanam.
- Real snake not negated by Jnanam.
- Rope snake alone negatable by knowledge because it is Adhyastham, Mithya.
- Dream problems negated by waking up.
- If world, problem, Dukham are real, Satyam, Jnanam can't eliminate.

Taittiriya Upanishad : Chapter 2 – Section 1

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- By mere knowledge of Atma, problems go away.
- Hence, problems are Mithya.

9) Tatkara Drishtanta – Sruti Virodha :

Chandogya Upanishad :

पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहर्षीस्तेयमकार्षीत्परशुमस्मै
तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते
सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं
तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते १

Purusam somyota hastagrhitamanayantyapaharsitste-yamakarsitparasumasmai
tapateti sa yadi tasya karta bhavati tata evanrtamatmanam kurute
so'nrtabhisandho-'nrtenatmanamantardhaya parasum
taptam pratigrhnati sa dahyate'tha hanyate II 1 II

O Somya, suppose a man is brought with his hands tied, and they say : This man has stolen something. He has committed robbery. Heat up an axe for him. If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 – 16 – 1]

- Truth insulates person – falsehood burns.
- Tat Tvam Asi is factual statement, which will not burn you with Adhyatmika, Adibautika, Adideivika tapaha.
- Abheda is a fact.
- Bheda – Mithya, Anrutam.

10) Asangatva Sruti Virodaha :

Brihadaranyaka Upanishad :

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ; स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmin svapne ratvā caritvā dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca, punaḥ, pratinyāyam pratiyony ādravati buddhāntāyaiva sa yat tatra kiṁ cit paśyati, ananvāgatas tena bhavati: asaṅgo hy ayam, puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate sahasraṁ dadāmi, ata ūrdhvam vimokṣāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 16]

- Nothing sticks to Brahman.
- If world has same order of reality, Guna doshas belonging to world will also belong to Brahman, integral part of Brahman.
- What belongs to Avyavam will belong to Avayavi also.
- Kerala problem, India problem.
- Wound in finger, can't say I am not affected.
- If world and Jiva integral part of Brahman, Samsara will belong to Brahman which contradicts Asangatvam.

11) Nirvisesha Sruti Virodha :

- Sruti statements negating attributes for Brahman...
- All Nir... in Lalita Sahasranamam Nirgunam, Niranjanam, Nishkalam, Nirvikaram....
- Nir means – free from attributes.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचाय-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṃ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- 23 negations.

Katho Upanishad :

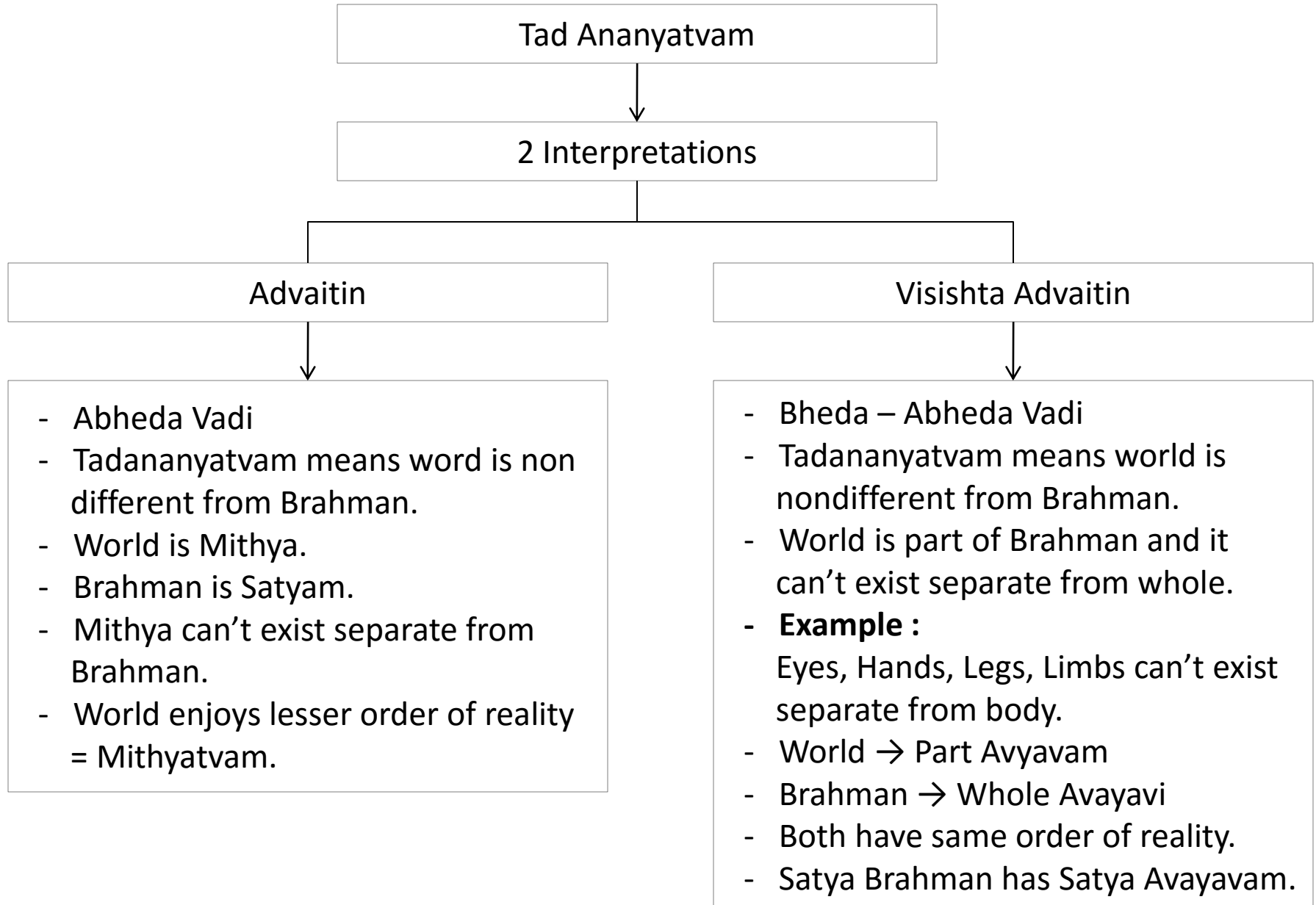
अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- If world part of Brahman, all attributes will belong to Brahman and it will become Sa – Viseshā, opposed to Nirviseshā.
- Take world as nondifferent from Brahman, but of a lower order of reality.
- Lower order not associated with higher order.

Conclusion :



Purva Pakshi :

- Don't think I am dumb!
- Advaita also has Sruti Virodha.

1) Drishtanta Sruti Virodha :

- Karya Parinama - cause modifying to become effect.

Gold	Ornament
Clay	Pot
Iron	Articles

Shankara :

- Don't extend example.
- Gold, clay, iron – Jada Vastu.
- Brahman not Jadam.
- Jadatvam and Parinama change should not be taken.
- Sruti says “Nirvikara” – Karanam.
- Take Adhyasa – Adhishtana Sambanda not Karya – Karana Sambanda.

2) Karanatva Sruti Virodha : Brahman

- Satyam
- Can't be Karanam, Akaranam.
- How you explain Karanatvam in Sruti?

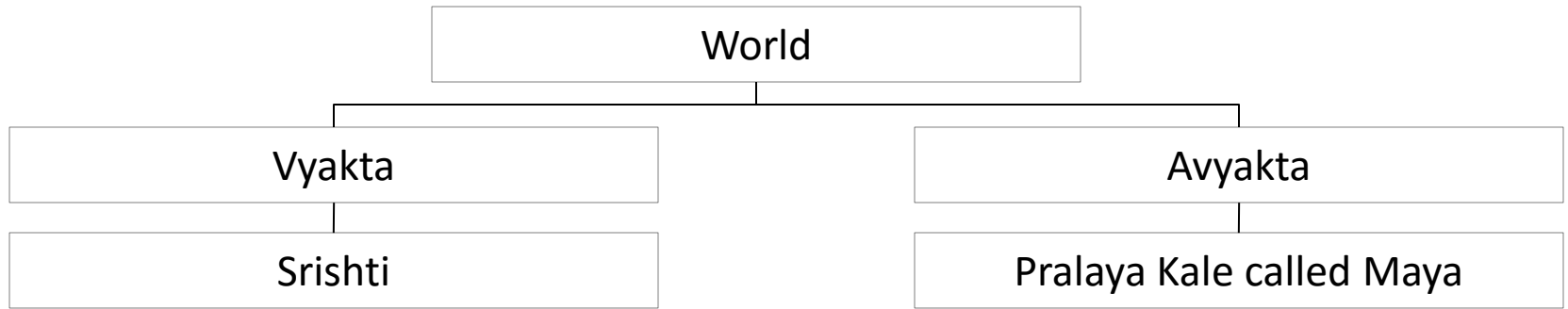
Shankara :

- We don't say Satyam Brahman produces Mithya Prapancha. It always exists even in Pralayam.

Gita :

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८.८ ॥

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the supreme Purusha, the Resplendent, O Partha, he goes (to Him).[Chapter 8 – Verse 8]



- Between Maya and world – Prapancha only Avastha Bheda, not Vastu Bheda.

Ice	Water
Solid	Liquid

- Karanatva status of Maya is seen temporarily in Brahman in 1st stage of Adhyaropa.
- Then Karanatvam taken out of Brahman in 2nd stage of Apavada.

Definition of Brahman :

- Satya Adhishtanam of Mithya.
- Maya (which is Parinami Karanani).
- Until real Vilakshana Brahman is revealed, Karanatva status is Borrowed from Maya.⁸⁰⁵

3) Karma Khanda (KK) Sruti Virodha :

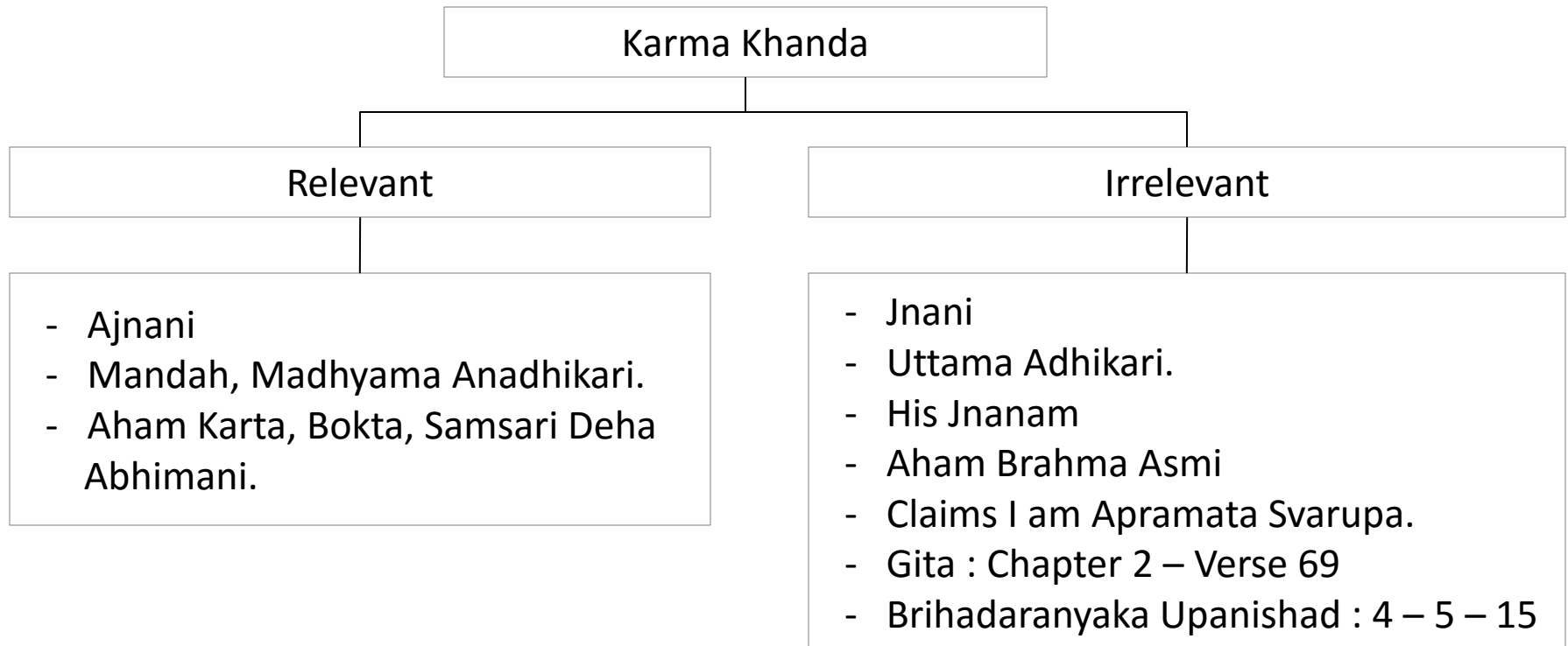
- Karma Khanda – Veda Purva revealing Dvaitam will become invalid.
- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.
- Makes Karma Khanda – false.

Accusation :

- Shankara is Buddhist in Disguise!

Shankara :

- Total Veda not relevant for total humanity.



या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिषदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-
भूत् , तत्केन कं पश्येत् , तत्केन कं जिघ्रेत् , तत्केन कं रसयेत् , तत्केन कमभिषदेत् , तत्केन कं शृणुयात् , तत्केन कं मन्वीत् , तत्केन कं स्पृशेत् , तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्जते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात् , इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

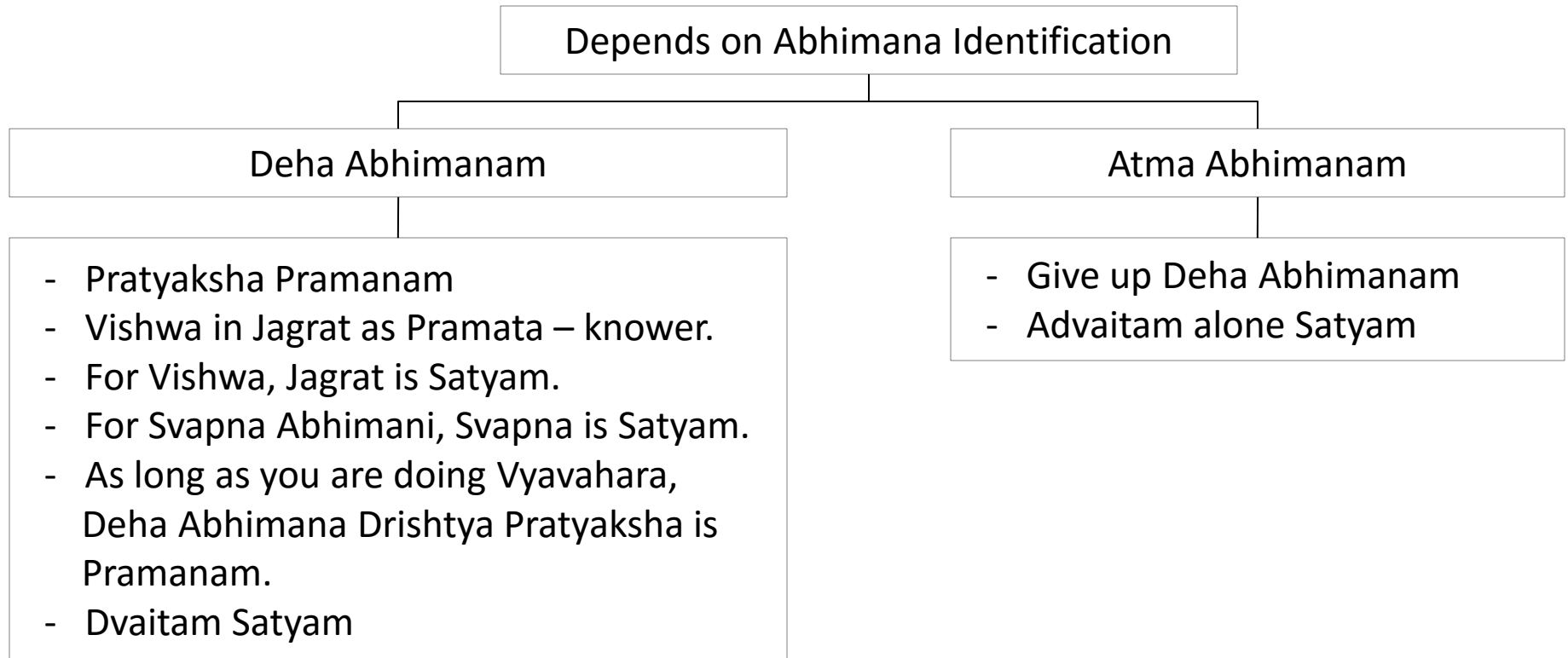
yatra hi dvaitamiva bhavati taditara itaram pasyati
taditara itaram jighrati taditara itaram rasayate
taditara itaramabhivadati taditara itaram srinoti
taditara itaram manute taditara itaram sprisati
taditara itaram vijanati yatra tvasya sarvamatmaivabhut
tatkena kam pasyet tatkena kam jighret tatkena kam rasayet
tatkena kamabhivadettatkena kam srinuyat tatkena kam manvita
tatkena kam spriset tatkena kam vijaniyadyenedam sarvam vijanati
tam kena vijaniyatsa esa neti netyatmagrihyo na hi grihyate
asiryo na hi siryate asango na hi sajyate asisto na vyathate
na risyati vijnataramare kena vijaniyadityuktanusanasi maitreyi
etavadare khalvamritatvamiti hoktva yajnavalkyo vijahara II 15 II

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as not this, not this. It is imperceptible, for It is never perceived; undecaying, for it never decays; unattached, for it is never attached ; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV - V - 15]

4) Pratyaksha Pramana Virodha :

- Pratyaksha and Anumanam report Dvaitam.

Shankara :



5) Is Vedanta Shastra Satyam or Mithya?

Siddantin :

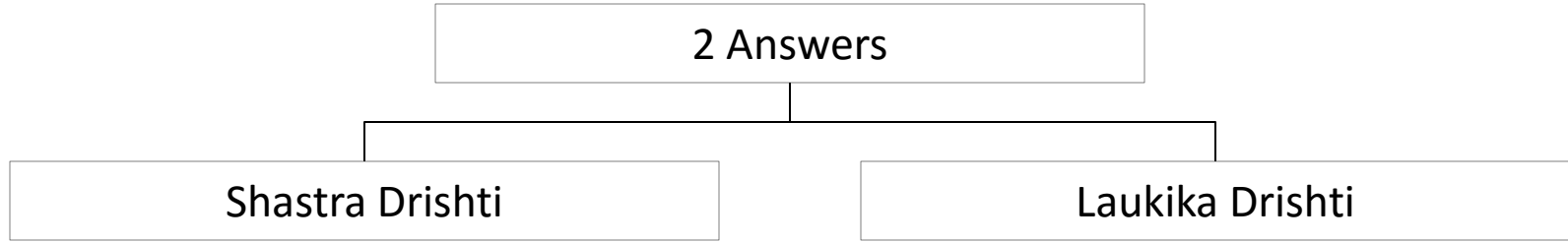
- Brahman alone Satyam, world Mithya, Tad Ananyatvam, Adhyastham Superimposed.

Purva Pakshi :

- If veda – Mithya, becomes Aveda.
 - Ishvara also in trouble.

How Mithya Shastram reveals Satyam Brahman?

Shankara :



a) Chandogya Upanishad :

तदेष श्लोकः

यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति

समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने इति ८

Tadesa sloko :

yada karmasu kamyasu striyam svapnesu pasyati

samrddhim tatra janiyattasminsvapnanidarsane tasminsvapnanidarsane || 8 ||

Here is a verse in this connection : When one sees a woman in a dream while performing a rite for the fulfillment of a desire, that means it is successful. One can know this from the dream. [5 – 2 – 8]

Example :

- Person doing Kamya Karma, sleeps, dreams Anugraha of Devi.
- Success belongs to Jagrat prapancha.
- Jagrat revealed by Svapna.
- Mithya Svapna Prapancha reveals Satya Karma Phalam of Jagrat.
- Sruti can't be negated.

b) Aitareya – Aranyakam : Chapter 3 – 2 – 4

- Dark Purusha in Swapna indicates Marana Kalam of Jagrat.
- Hence Mithya Shastram can teach Satya Shastram.

Laukika Reason :

- All Shabda have sound, no form.
- Form attributed in different languages.
- Form does not belong to sound. Form is superimposed Akara which does not belong to sound.

Form	Sound
<ul style="list-style-type: none">- Drawing alphabet in written form.- Mithya – reveals Satya Shabda, not imagination.- Parinama Vada written in 6 language forms.- Forms vary, sound one- Mithya Rekha Akshara	<ul style="list-style-type: none">- Has no form one.- Satya Shabda

Conclusion :

- Tad Ananyatvam is only Tad Adhyastham not Tad Avayavatvam.

Dvaitin	Visishta Advaitin	Advaitin
<ul style="list-style-type: none"> - World + Brahman different. - Equally real 	<ul style="list-style-type: none"> - World part of Brahman. - Equally Real 	<ul style="list-style-type: none"> - World superimposed on Brahman. - World less real than Brahman.

- Tie breaker is your own intellect which you can accept and follow as a guiding factor.
- Sruti, Yukti, Anubava gives Data.
- Intellect process – accepts or rejects, convinced or not convinced.

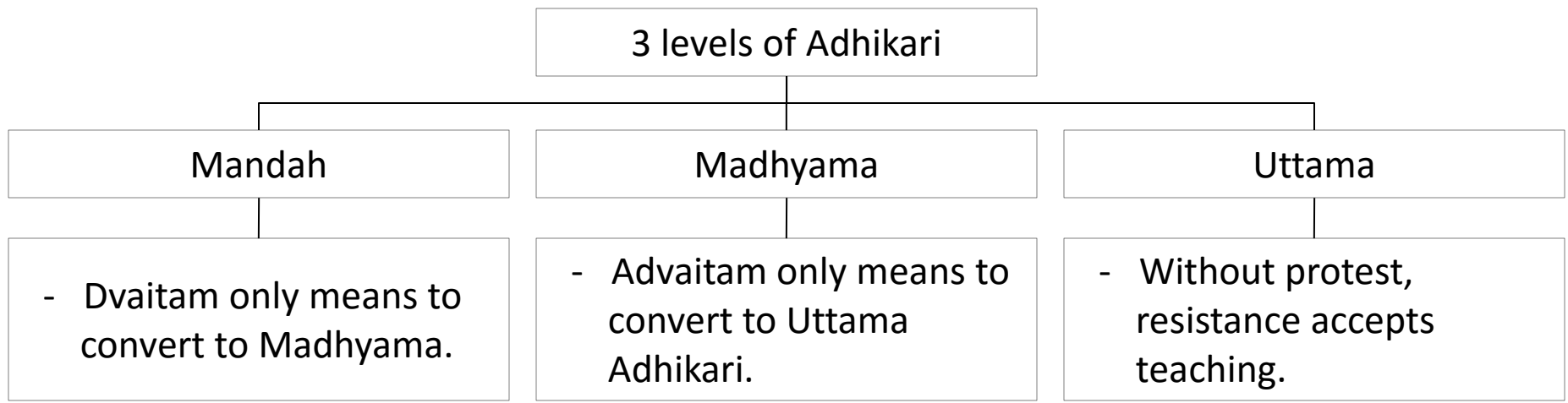
Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

- Your life is governed by your intellect.
- Ask : What is convincing to me?
- Toughest subject to accept in Advaitam = World is Mithya.



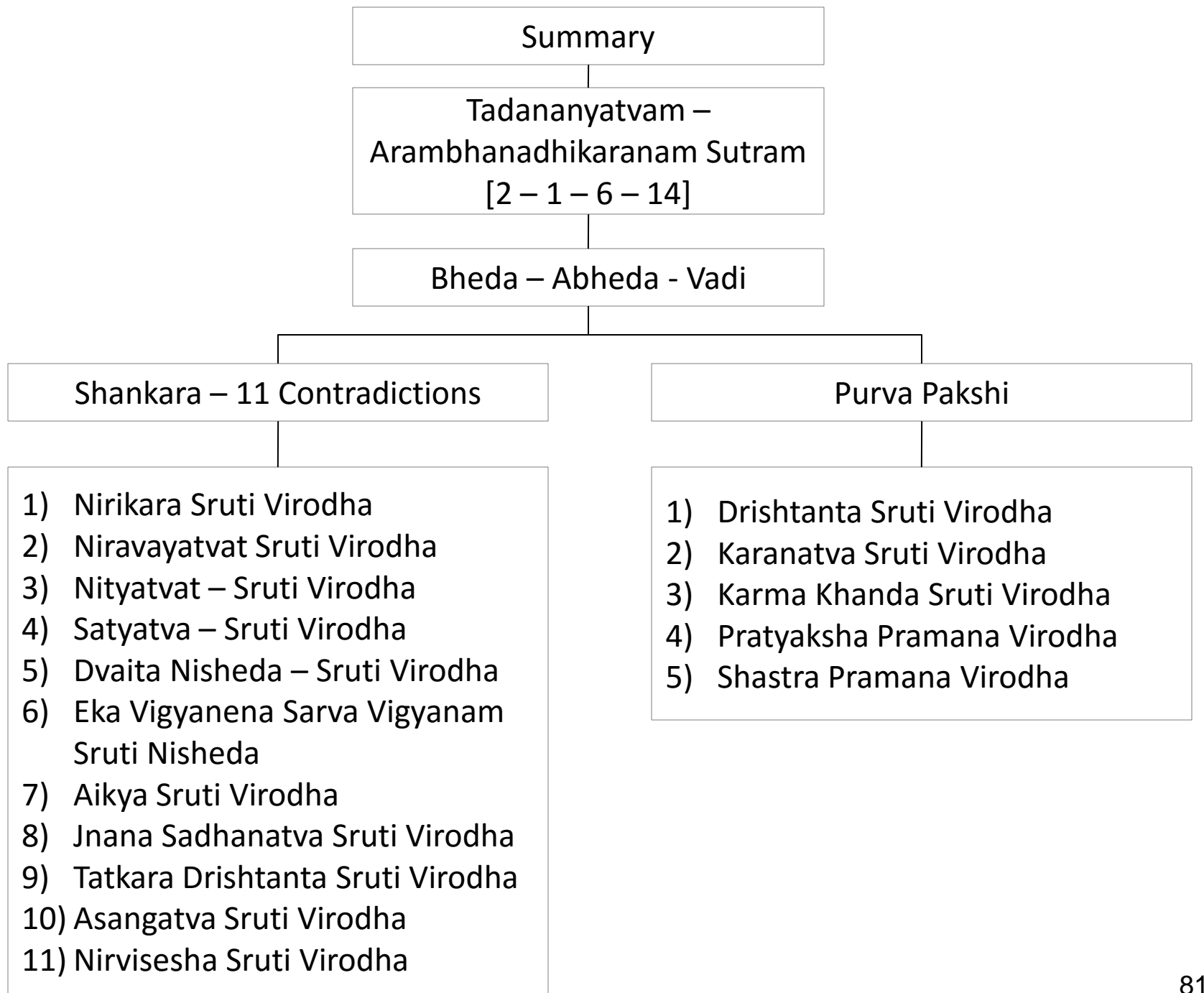
- Sagunam Brahman = Means
- Nirgunam Brahman = End
- Advaitin rejects Sagunam Brahma as end.
- For Dvaitin and Visishta Advaitins, Sagunam Brahma, Ishvara is means and end.
- Nirgunam Brahma totally rejected by Dvaitin and Visishta Advaitin.

Mandukya Upanishad :

<p style="text-align: center;">आश्रमास्त्रिविधां हीनमध्यमोत्कृष्टदृष्टयः । उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥</p>	<p style="text-align: center;">Asramas-trividha hina-madhyamotkrsta-drstayah I Upasano-padisteyam tadartha-manu-kampaya II 16 II</p>
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On the basis of different degrees of intellectual capabilities such as the lower, the middle and the higher, life itself can be divided into three stages. The Scripture, out of compassion and consideration, has taught this method of worship or discipline for the benefit of those who are not yet enlightened. [III – K – 16]

- Arambanada Sutram concluded.
- Tadananyatvam over.



236. Sutra 15 : [Topic 45 – Sutra 149]

भावे चोपलब्धेः ।

Bhave chopalabdheh ।

And (be cause) only on the existence (of the cause) (the effect) is experienced.
[II – I – 15]

Topic :

- Karyam product nonseparate from its Karanam.

a) If Karyam and Karanam were separate entities we would have experienced them separately.

- Experienced one without another.

- **Pot and Chair :**

Have separate existence no Karya – Karana Sambanda.

- **Pot and Clay :**

No separate existence Karya – Karana Sambandha.

- **Brahman and World :**

No separate existence of world Karya – Karana Sambanda exists.

- Isness of world borrowed from Brahman.
- Brahman – Sat, Chit, Ananda, Svarupa.

b) No separate perception of Pot without its material cause clay.

- When you perceive pot, perceiving clay also.
- Since existence and perception of pot are possible only with existence and perception of clay, we conclude pot is nonseparate from clay – Karanam.

Word Meaning :

a) Upalabdehe :

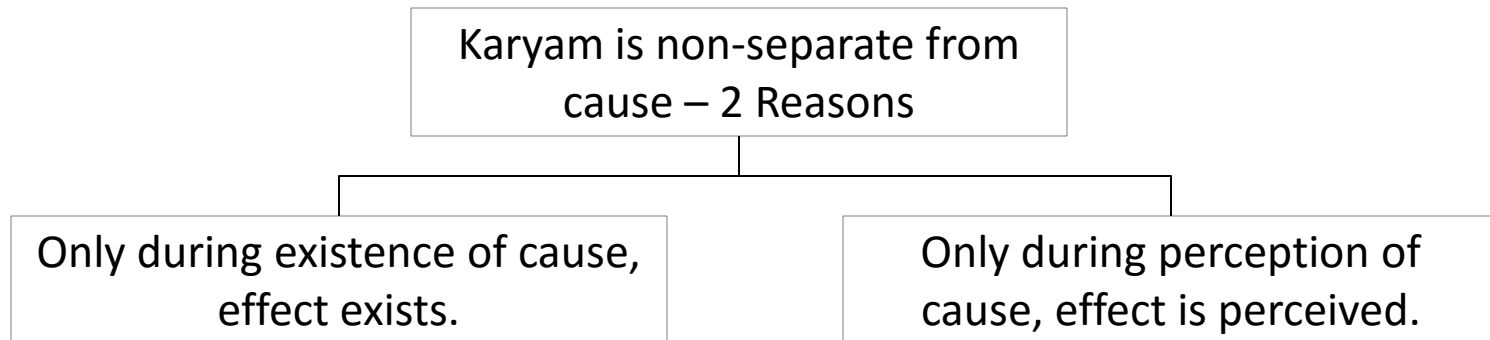
- Because of existence and perception of effect.

b) Bave :

- Only during existence of cause.

c) Cha :

- And perception of the cause.
- This effect is non-separate from the cause.

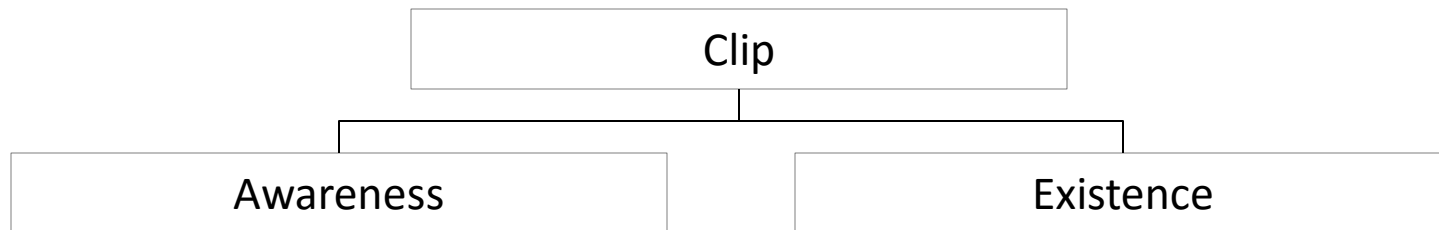


Shankara – 2nd Interpretation :

- Nonseparation of effect from cause is proved by Pratyaksha Pramanam itself. Need not bring Yukti.
- To perceive the world, you have to perceive Brahman.

Brahman	World
Cause	Effect

- Brahma Darshanam is there all the time.
- Clay Darshanam all the time when perceiving pot.
- Pratibodha Veditam Matam.
- Asti, Bhati, Priyam belongs to Brahma.



- Awareness and existence belongs to Brahman.
- Nama – Rupa – World Darshanam.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
 साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
 यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
 Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
 Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Pratyaksha proves world is never separate from Sat – chit Brahman.

237. Sutra 16 : [Topic 45 – Sutra 150]

सत्त्वाच्चावरस्य ।

Sattvacchavarasya ।

And on account of the posterior (i.e., the effect which comes after the cause) existing (as the cause before creation). [II – I – 16]

- Sruti Pramanam to prove world is nonseparate from Brahman and is product of Brahman.

a) Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;
Taddhaika ahurasadevedamagra asidekamevadvitiam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

b) Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

**Om atma va idameka evagra asit ।
nanyat kincana misat ।**

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [I – I – 1]

c) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षिणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣiṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devās ca nābhūtyā īśate, ātmā hy eṣām sa bhavati. atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Word Analysis :

a) Sat – Cha :

- World was existent before creation in unmanifest form, is a very powerful significant statement.
- Neiyayikas – world was nonexistent – Asat Karya Vada negated.
- Upanishad says Brahman alone existed. world existed in unmanifest form, non-separate from Brahman.

b) Avarasya :

- Avaraha is effect, Karyam, Prapancha.
- Avaraha is inferior, later one, inferior one compared to cause (Purva). Hence show respect. (like Matru Devo Bava-Purva).

Taittiriya Upanishad :

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥ २ ॥

**Devapitrkaryabhyam na pramaditavyam, matredevo bhava,
pitrdevo bhava, acaryadevo bhava, atithidevo bhava II 2 II**

Never swerve from your duties towards gods and towards the departed souls (manes). May the mother be, to thee, a god. May the father be, to thee, a god. May the preceptor be, to thee, a god. May the guest be, to thee, a god. [I–XI–2]

- 2nd interpretation of Satvat Cha Avarasya.
- Brahman and world both enjoy eternal existence.

Gita :

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the day; at the coming of night, they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Creation always exists.

- World exists in both manifest and unmanifest forms.
- Pramana proves plurality of Nama Rupa not existence.

Derivation :

- Since existence is one and shared, it is possible only if world is nonseparable from Brahman.

1 st Interpretation	2 nd Interpretation
- Because of existence of effect in form of cause.	- Because of eternal existence of effect, effect is non separate from cause.

238. Sutra 17 : [Topic 45 – Sutra 151]

असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् ।

Asadvyapadesanneti chet na dharmantarena vakyaseshat ।

If it be said that on account of (the effect) being described as that which is not, (the effect does) not (exist before creation), we reply 'not so', because the term 'that which is not' denotes another characteristic or attribute (as is seen from the latter part of the text. [II – I – 17]

Sat Karya Vada – Sutra 16	Asat Karya Vada – Sutra 17
<ul style="list-style-type: none">- World was existent before creation.- Effect was existent before production.- Not accepted by Nyaya – Veiseshika- Jagataha Satvam and Ananyatvam (non-different)- Chandogya Upanishad : Chapter 6 – 2 – 1- We focus on world - non-separate from Brahman.- Nyaya focuses on world existent before creation.	<ul style="list-style-type: none">- Effect, world does not exist before creation.- Hence no question of difference, non-difference from Brahman.- Son not born, no question of Nakshatram.- Taittiriya Upanishad : Chapter 2 – 7- World not existent before creation, no question of separateness of nonseparateness.- World begins as new entity.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदज्जायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यते इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyate iti || 1 ||**

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयति ॥ २ ॥

**yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati || 2 ||**

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

Taittiriya Upanishad :

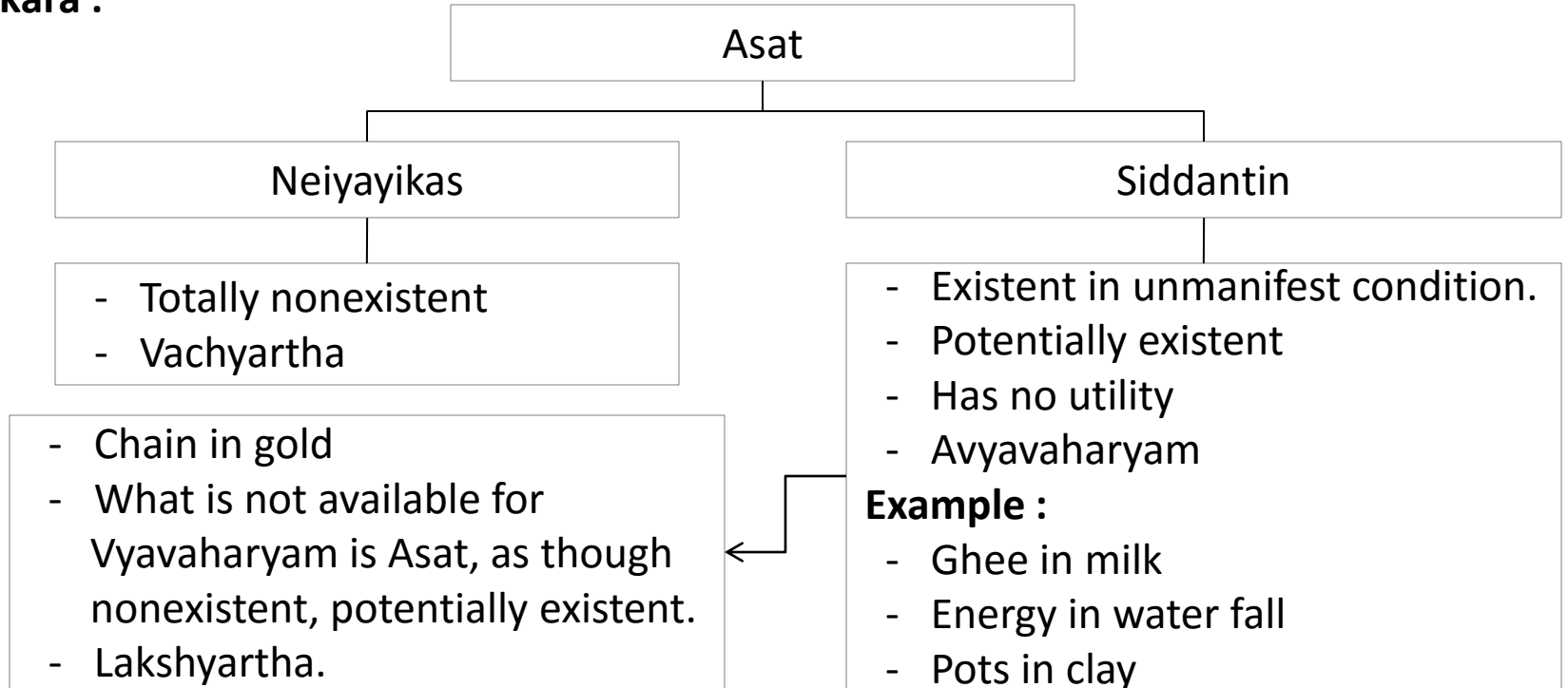
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- 3rd and 4th chapter of Mandukya discusses Sat / Asat Karya Vada.

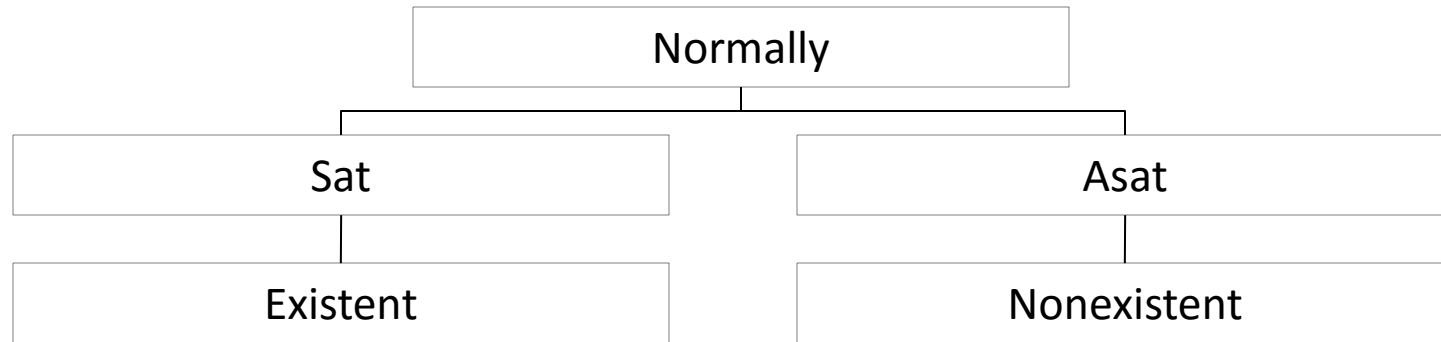
Shankara :



- Why Vachyarthā Tyaga done and Lakshyarthā taken?

Shankara :

- Vakya Seshat.
- Context supports me.
- Later statements support my interpretation.
- Asat transformed into Sat manifest world by itself.



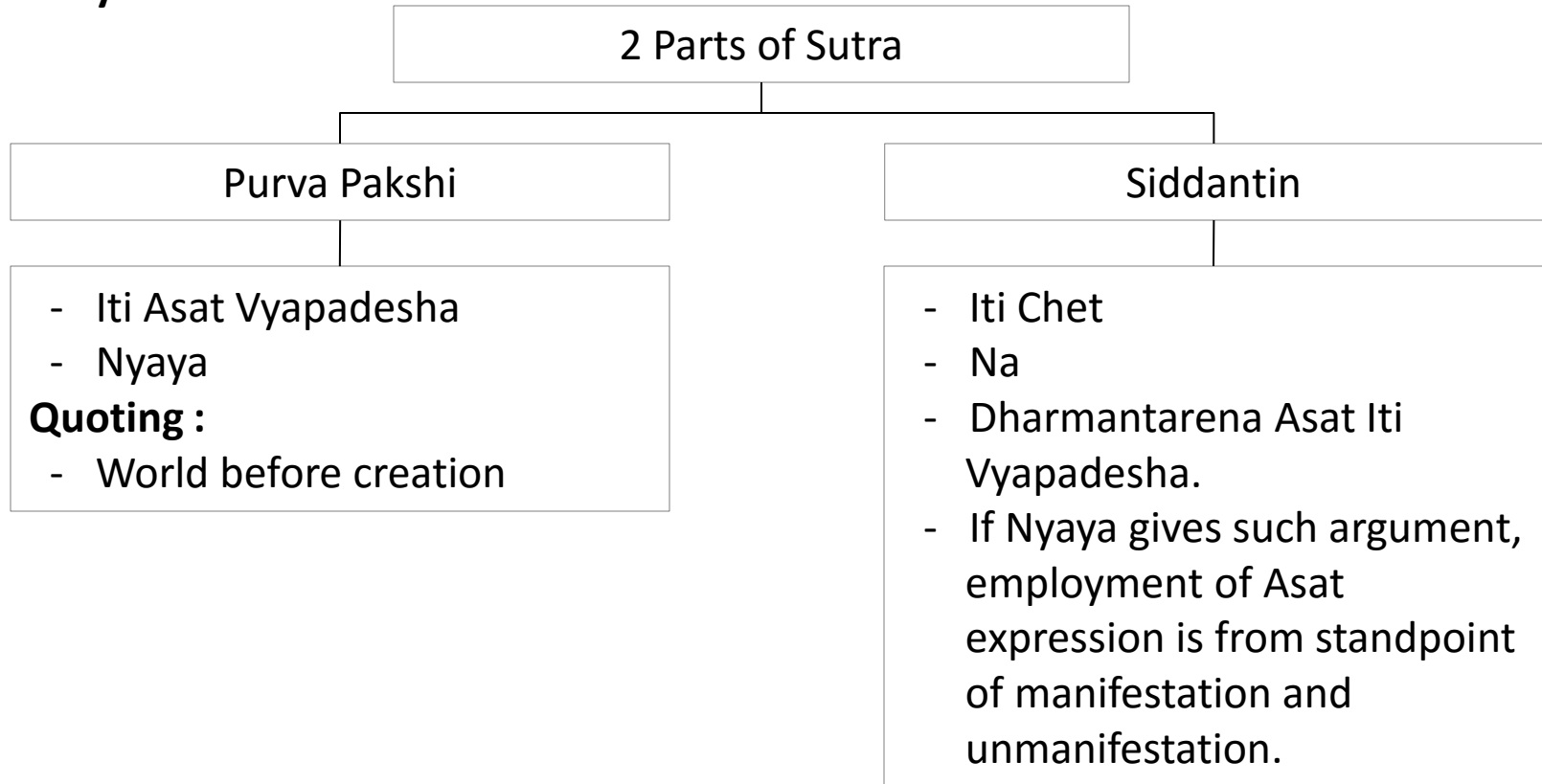
- Shankara here : context supports me.

Sat	Asat
<ul style="list-style-type: none"> - Manifest - Vyakruta 	<ul style="list-style-type: none"> - Unmanifest - Avyakruta - Child in womb, not counted in census.

In Taittiriya Upanishad Chapter 2 – Section 7 :

- Tatu Atmanam Svayam Akruta.
- Asat introduced in the beginning transformed itself into universe.
- If Asat was nonexistent, it can't transform into anything.

Word Analysis :



- Vyasa negates Nyaya in this Sutra.

239. Sutra 18 : [Topic 45 – Sutra 152]

युक्तेः शब्दान्तराच्च ।

Yukteh sabdantaraccha ।

From reasoning and from an other Sruti text (the same is clear. This relation between cause and effect is established). [II – I – 18]

- Vyasa negates Nyaya by Yukti – logic.

- **6 Darshanas based on Veda Astika :**

Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Uttara Mimamsa.

Sankhya	Nyaya	Vedantin
<ul style="list-style-type: none">- Sat Karya Vada- Any effect is existent before its production.- Pot exists in clay.	<ul style="list-style-type: none">- Any effect is nonexistent before its production.- Not pot before production.	<ul style="list-style-type: none">- 1st Joins Sat Karya Vada temporary coalition.- Later establishes Mithya, Ajati Adhyasa Karya Vada.

Shankara :

- 6 Reasons to Negate Asat Karya Vadi – Nyaya's.

a) Vishesha Karana Upadanat :

- Pot exists in potential form in clay, brought to manifestation by potter.
- Butter exists in milk in potential form.

Neiyayika :

- Pot and butter freshly created.

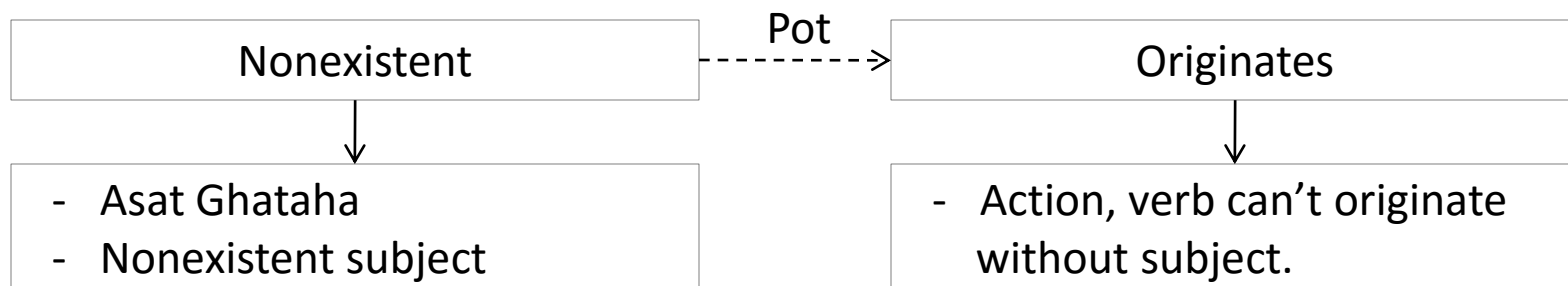
Shankara :

- Does butter exist in Sand, Wood, Water, Oil?
- In all, uniformly nonexistent.
- Why should one go to milk to get butter?
- Vishesha Karanam.

Specific Cause	Specific Effect
Milk	Butter
Oil Seed	Oil
Wood	Fire
Tomato Seed	Tomato's

b) Utpattahe Akartrukatvat Dosha :

Nyaya :



Subject	Verb
<ul style="list-style-type: none"> - Kriya - Action - Kartru Ashrayatvat 	<ul style="list-style-type: none"> - Karta, Agent

c) Against definition of origination :

Nyaya :

- Accept existence of clay.
- Potter creates, new mechanism takes place.
- Because of Association, nonexistent pot becomes existent.

Shankara :

Any association is Between

2 Existent things

Not 2 nonexistent

Not One existent, one
nonexistent

d) Purva Kala Sambanda Asambava : (Teasing Argument)

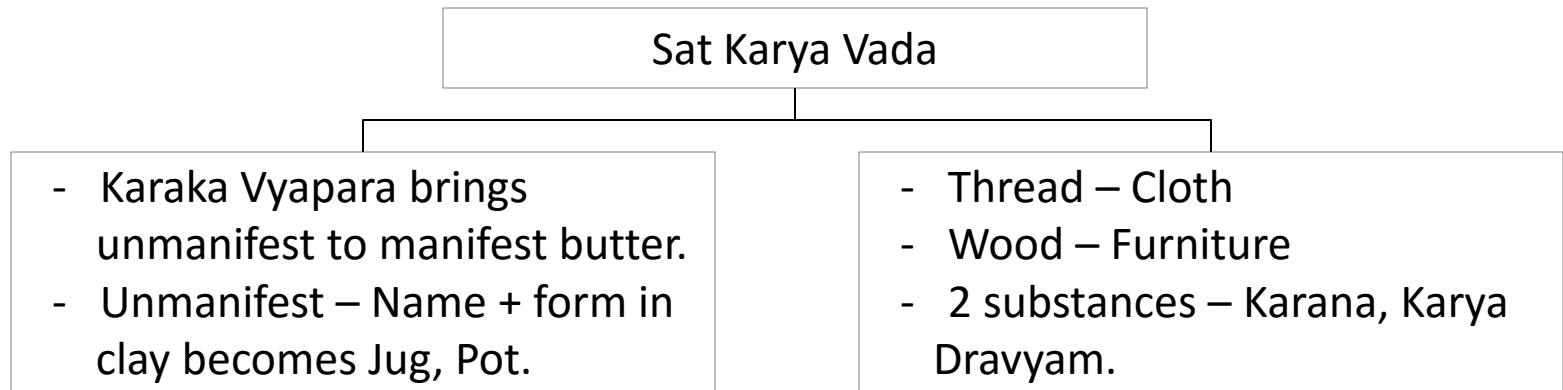
Shankara :

- You connect non-existent pot with Past time with present + later.

Principle :

- Any relationship possible between 2 existent.
- Nonexistent can't be associated with past time.

e) Asat Karya Vade Karakam Vyapara Prayojanam Abavat :



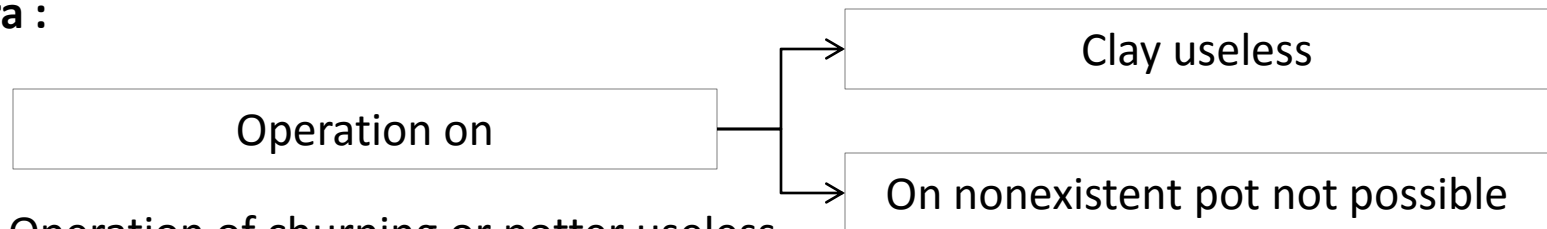
What is relationship between Karanam and Karyam?

- Samavaya Sambanda – inherent, unique idea of Neiyayikas.
- **Advaitin :**
 - Tadatmaya Sambanda
 - Only one Substance.

Asat Karya Vada :

- Milk does not contain butter.
- Clay does not contain pot.

Shankara :



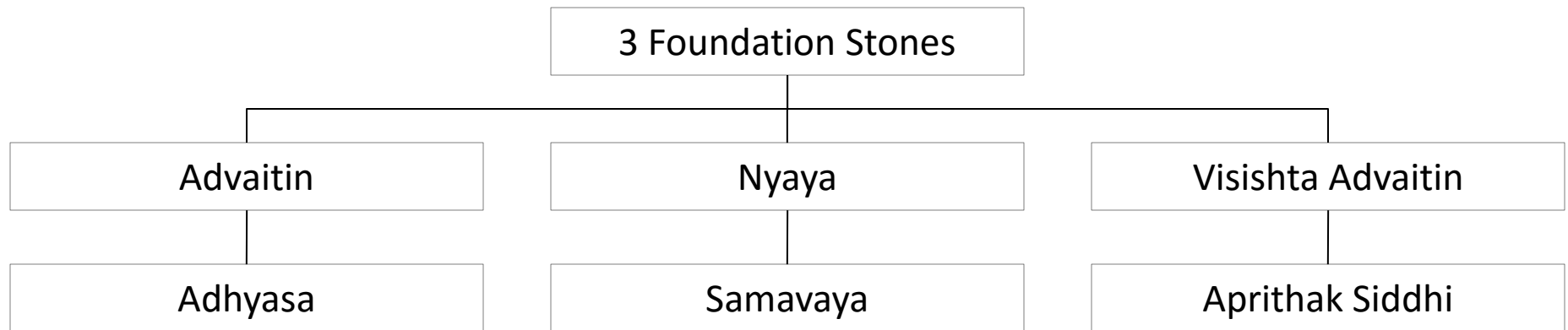
- Operation of churning or potter useless.
- Karaka Vyapara Aprayojanam.

f) Eka Vigyanena Sarva Vigyanam :

- Sambavati – Pratigya Hanihi.
- Only if world is all the time, nondifferent from Brahman.
- In Asat karya Vada, Karanam and Karyam 2 separate products. By knowing Karanam, Karyam not known.

Conclusion :

- World is existent in Brahman before Srishti in unmanifest form and after Srishti in manifest form.
- In both and after, it is nondifferent from Brahman and not a separate entity.



Word Meaning :

a) Yuktehe :

- Form 6 reasons.

b) Cha Shabdatvat :

- And other Sruti statements.

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

- Asat eva idam agre asit Taittiriya Aspashta Sruti clarified by Chandogyo Spashta Sruti.
- Existence of effect before creation and its non-separateness from cause is established.
- Ghata Bashyam of Brihadaranyaka Upanishad Chapter 1 – 2nd Brahmanam says :

नैवेह किञ्चनाग्र आसीत्, मृत्युर्नैवेदमावृतमासीत्—
अशनायया, अशनाया हि मृत्युः ; तन्मनोऽकुरुत, आत्मन्वी
स्यामिति । सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त ; अर्चते
वै मे कमभूदिति, तदेवार्कस्यार्कत्वम् ; कं ह वा अस्मै
भवति य एवमेतदर्कस्यार्कत्वं वेद ॥ १ ॥

naiveha kimcanāgra āsīt, mṛtyunaivedam āvṛtam āsīt,
aśanāyayā, aśanāyā hi mṛtyuḥ; tan mano'kuruta ātmanvī
syām iti. so'rcann acarat, tasyārcata. āpojāyanta, arcate
vai me kam abhūd iti; tad evārkasya arkatvam; kaṁ ha vā
asmai bhavati, ya evam etad arkasya arkatvaṁ veda ॥ 1 ॥

There was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, Let me have a mind. He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), As I was worshipping, water sprang up, therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka. [I – II – 1]

- Before creation nothing was there.
- Seems to support Asat Vadi (Nyaya) and Buddhist (Shunya Vadi).

Nyaya	Shunya	Vedantin
<ul style="list-style-type: none">- Before creation, effect not there.- Cause is there.	<ul style="list-style-type: none">- Before creation both cause + effect not there.	<ul style="list-style-type: none">- Nothing else except Brahman itself was there.

- Shankara elaborates with cloth and pot example.

240. Sutra 19 : [Topic 45 – Sutra 153]

पटवाच्च ।

Patavaccha ।

And like a piece of cloth. [II – I – 19]

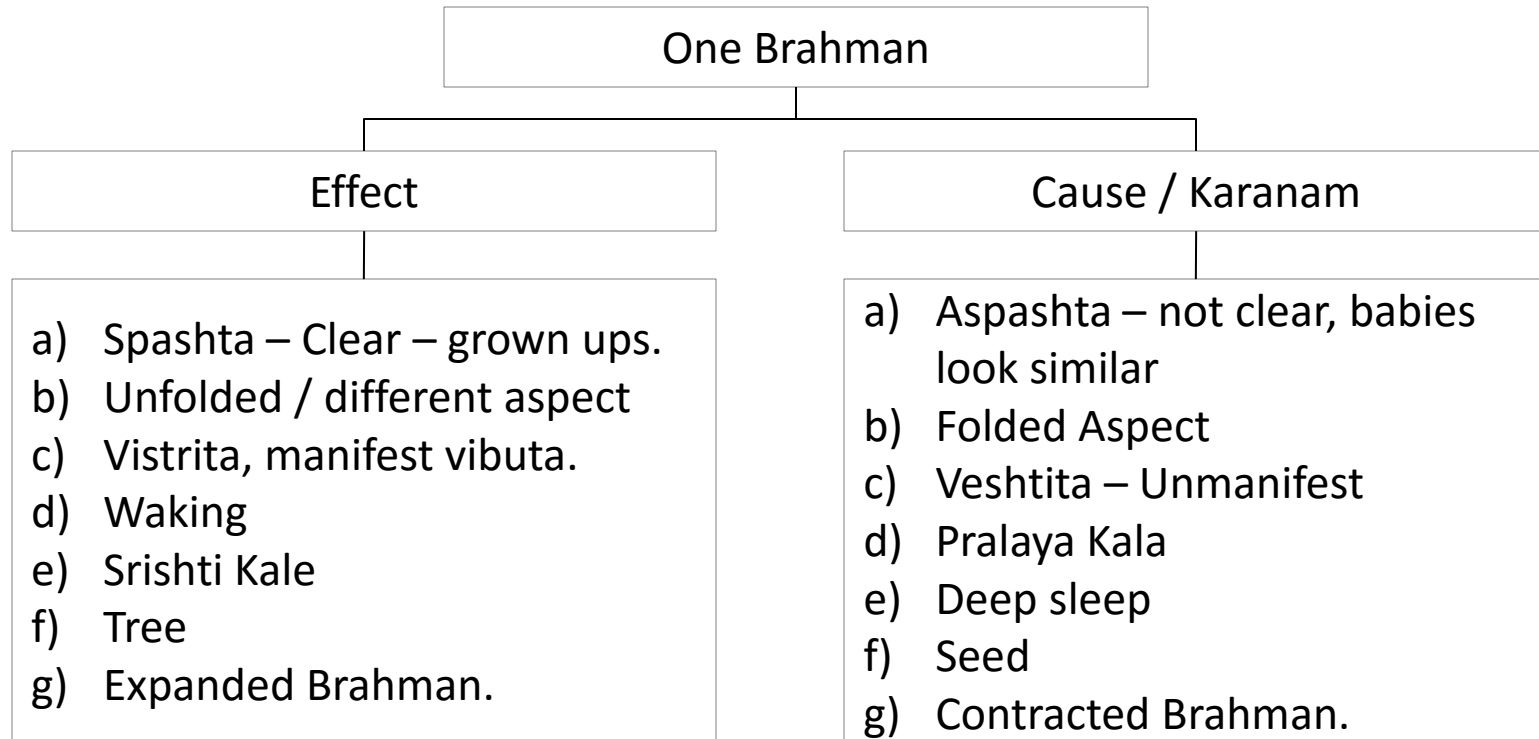
Word Meaning :

a) Pata Vatu :

- Just as unfolded cloth is nondifferent from folded cloth.

b) Cha :

- So also, effect is nondifferent from cause.



Drivyam :

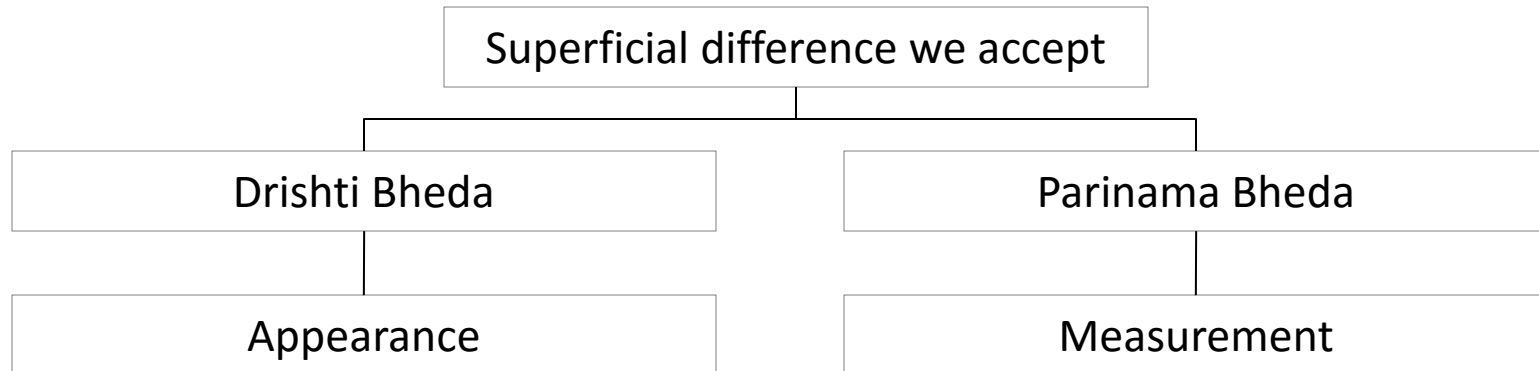
- Like one Sari, one tree, one Chaitanyam, appears as Jiva, Jagat, Ishvara – unfolded. Having this knowledge called Pratyabigya.
- Braheiva Idam jagat Rupena bhati.

Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- One milligram of substance not created.



Conclusion :

- One Chaitanyam appears as Jiva, Jagat, Ishvara.
- Because of superficial differences, can't say substances are different.
- Because of Drishti and Parinama Bhedas, Neiyayikas commit mistake and take it as 2 independent substances not as cause and effect.

241. Sutra 20 : [Topic 45 – Sutra 154]

यथा च प्राणादि ।

Yatha cha pranadi ।

And as in the case of the different Pranas or Vital airs. [II – I – 20]

Aim :

- To show effect not different from cause – Tad Anananyatvam karanam in potential form can't do all functions of Karyam.

Clay	Pot
- Can't carry water.	- Can carry water.

Brahman	Jiva, Jagat, Ishvara
- Avyavaharyam	- Vyavaharyam - Has utility from Akasha onwards.

Prana Ekaha Appears as Pancha Pranas

Niruddha Avastha

- During Pranayama, restrained, controlled withheld.
- Function minimal in Samadhi.
- Heart beat, circulation comes down.
- Brahman like Niruddha Prana
- Polar bear in hibernation - winter

Aniruddha Avastha

- Unrestrained
- Fully operational state after Nirvikalpake Samadhi.
- Olympic champion
- Prapancha – world like Aniruddha Prana polar bear in summer.

Word Meaning :

a) Yatha Pranadhi :

- Just as unrestrained Pranas are different in functional aspect from restrained Pranas.

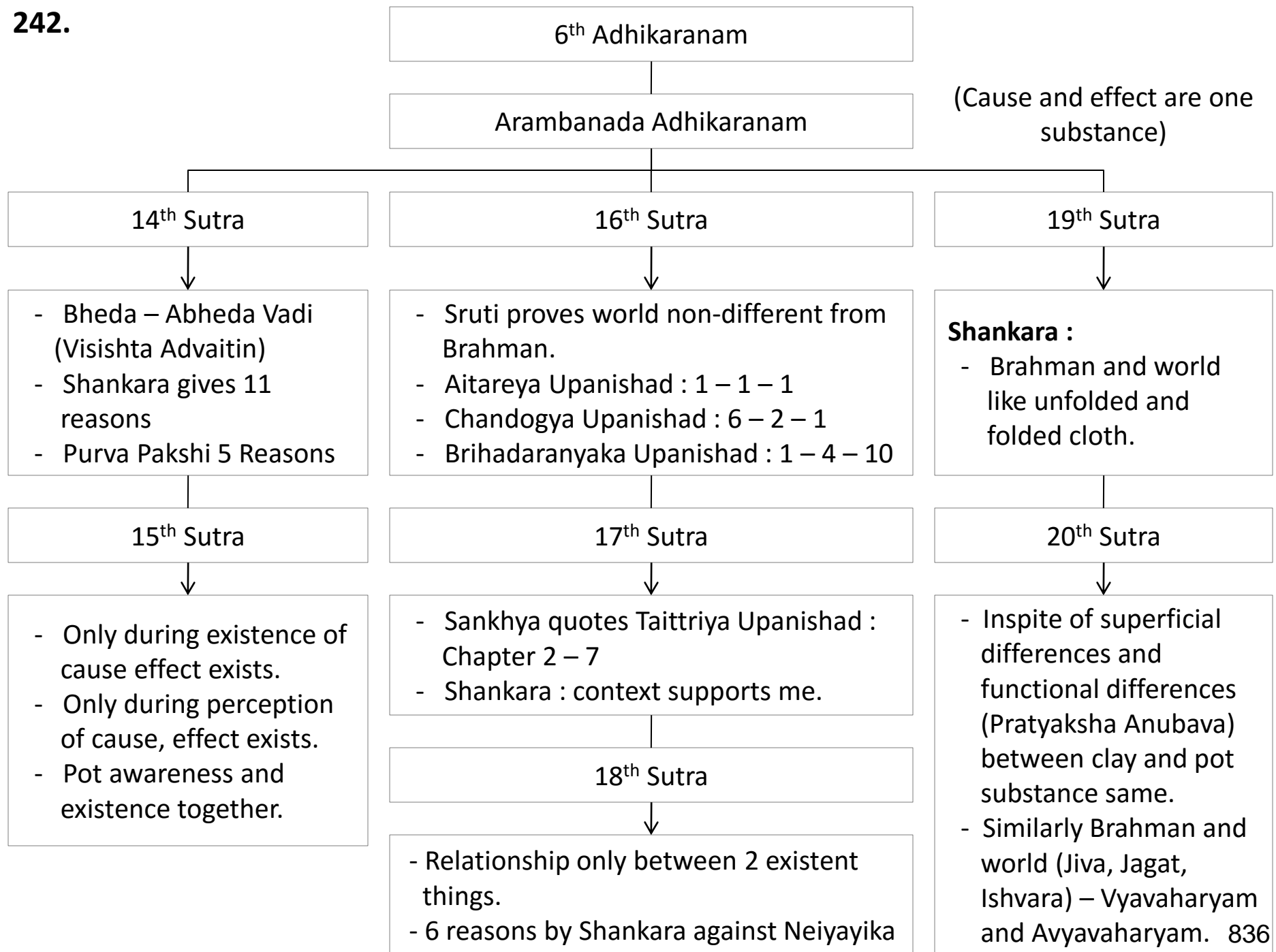
b) Cha :

- So also, effect is nondifferent from the cause.

Previous Sutra	This Sutra
- Superficial Parinama Bheda	- Functional Difference

- Tasmāt Karyam – Karanam Ananyopi Ananyatvam Siddati.

242.



Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

स ईक्षत लोकांस्तु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [1 – 1 – 1]

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsit, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devās ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

**yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati ॥ 2 ॥**

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

**yada hyevaisa etasminnadrshye'nanatsye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥**

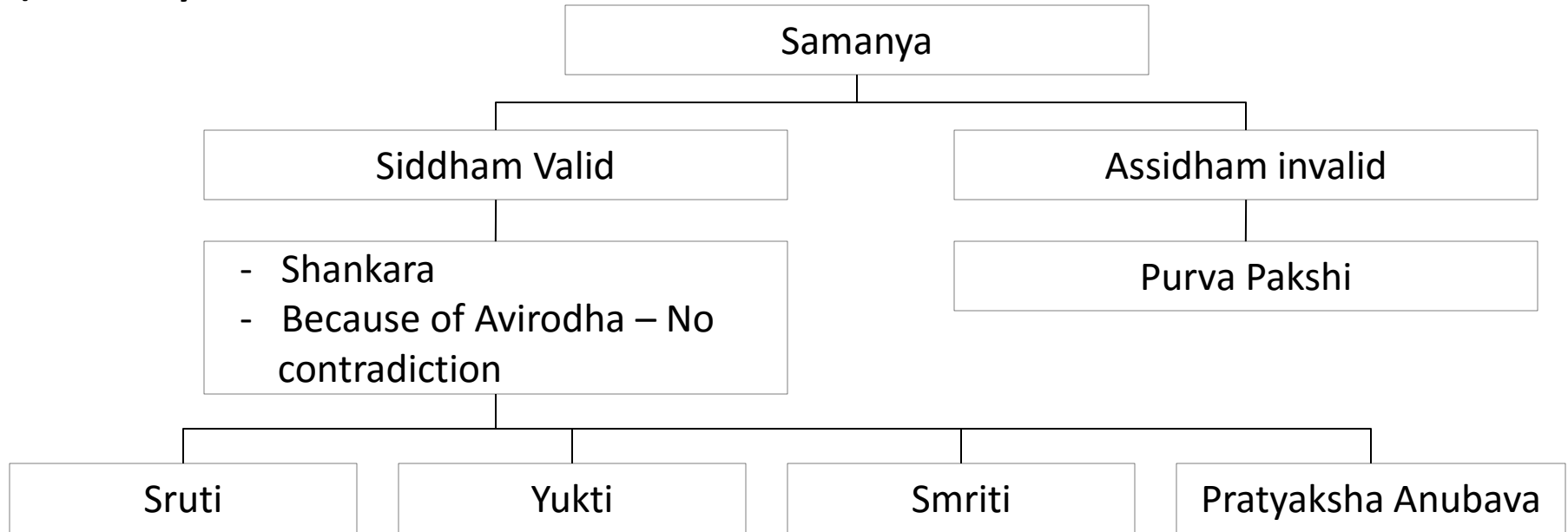
When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Significance of Adhikaranam :

a) Vishaya :

- Samavaya of Chapter 1.

b) Samshaya :



- Karya – Karana Sambandha obtaining between Brahman and Jagat clarified in form of Adhyasa, Adhishtana Sambanda.

5th Adhikaranam :

- Boktrapatti Adhikaranam temporarily accepted as intermediary level of teaching.

6th Adhikaranam :

- Arambanadhi Adhikaranam Brahma Vivarta Vada – established as ultimate level of teaching.

3 Statements in Gita class

God creates world

- Mandah Adhikari
- Brahman is Nimitta Karanam.
- Brahman and world equally real.
- Dvaitam.

God becomes world

- Madhyama Adhikari
- Brahman is Parinami Upadana Karanam.
- Changing Material cause
- Visishta Advaitin

God appears as world

- Uttama Adhikari
- Brahman is Vivarta Upadana Karanam
- Changeless Material cause.
- Brahman is more real than the world.
- World less real than, Brahma Advaitin.

Purva Pakshi

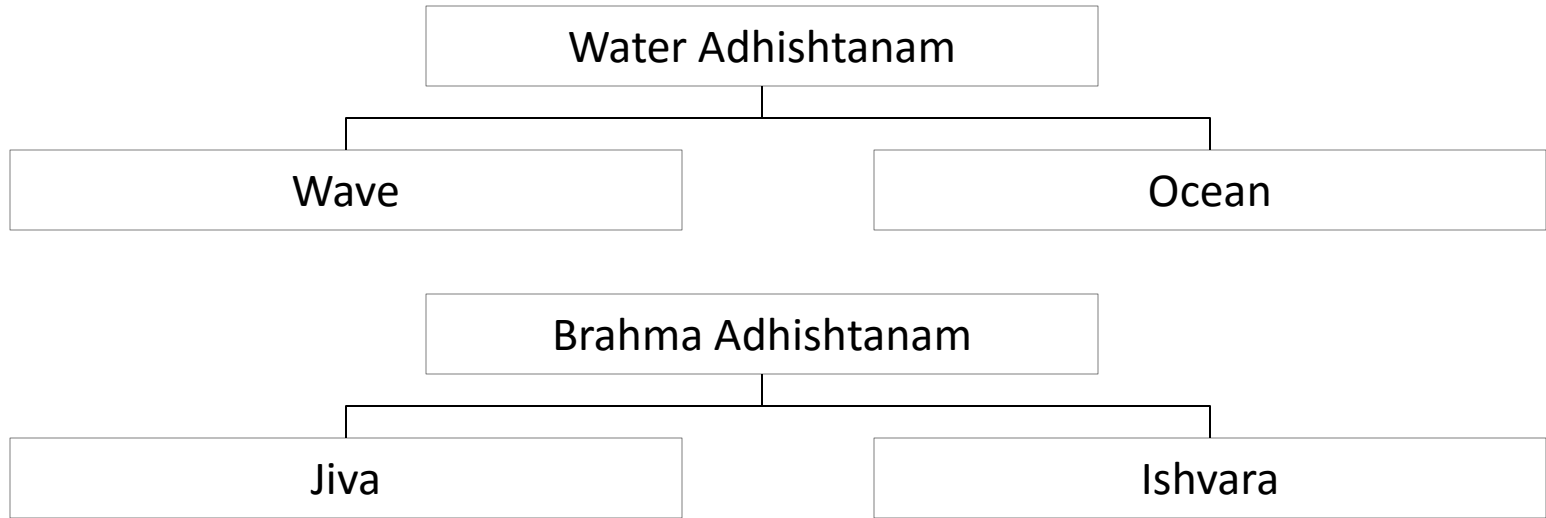
Smrithi Virodha

Yukti Virodha

Pratyaksha Virodha

- Negated in 5th + 6th Adhikaranam.

- There can be perceptual reality and plurality, even when Karanam Adhishtanam is one and same.



243.

7th Adhikaranam

Itara Vyapadesha Adhikaranam – 3 Sutras

- Vyasa answers general objection to Vedantic teaching.

Purva Pakshi :

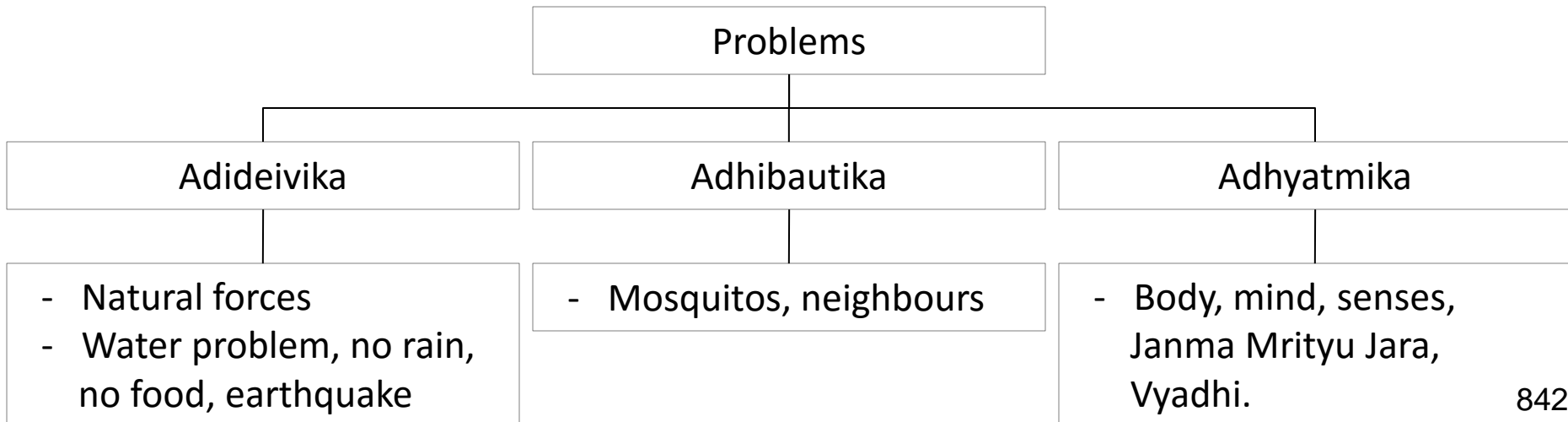
- Why Brahman creates world and suffers in form of Jiva?
- Funny, absurd teaching of Vedanta?

Shankara	Purva Pakshi
Seeming absurdity for us	Real absurdity

Purva Pakshi :

a) Brahman is Jagat Karanam :

- Creator of world with 3 problems.



- Jiva is sufferer and endurer of world.

c) Brahman and Jiva are identical.

d) Brahman creates world of suffering for itself.

- Everybody tries to get out of problems.
- Problems may be because of conditions.
 - a) Slave of someone – punishment from school teacher.
 - b) Out of ignorance, one creates problems for oneself.
 - c) Out of limited power, one may create power for oneself.
 - d) Duryodana : I know this is wrong, but I am powerless.
- Out of slavery, limited knowledge, limited power, one may have problems.
- Brahman is Sarvagya Sarvashaktiman, Svatantram, Sarva Vitu.. How can it create problem for itself.

244. Sutra 21 : [Topic 46 – Sutra 155]

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः । Itaravyapadesaddhitakaranadidoshaprasaktih ।

On account of the other (i.e., the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the faults of not doing what is beneficial and the like. [II – I – 21]

Word Analysis :

a) Itara Vyapadeshat :

- Because of revelation of oneness of Jiva with Brahman, itara Karanadhi Dosha Prasakti.
- There is possibility of causing harm to oneself.
- Aikya Vyapadesha – Chandogya Upanishad – Chapter 6 – 8 – 7.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

b) Hita Akarana Adhi – Dosha :

- Brahman is causing harm to himself.
- Like child pulling its own hair + crying.

4 Doshas

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graph TD; A[4 Doshas] --> B["(1)"]; A --> C["(2)"]; A --> D["(3)"]; A --> E["(4)"]; B --> B1[Ahita Sharira Srishti Dosha]; B1 --> B2["- Brahman creates world"]; C --> C1[Ahita Sharira Abhimana]; C1 --> C2["- Without thinking inadvertently enters + identifies with Body."]; D --> D1[Sharira Anuvrittva]; D1 --> D2["- Jiva suffers through repeated thoughts."]; E --> E1[Visvasmarana Dosha]; E1 --> E2["- Brahman should be able to forget and withdraw like defective products."]; E1 --> E3["- Brahman seems to forget I am responsible for Srishti."]; E1 --> E4["- Moha, delusion caused by Sharira Abimana."];
```

(1)

Ahita Sharira Srishti Dosha

- Brahman creates world

(3)

Sharira Anuvrittva

- Jiva suffers through repeated thoughts.

(2)

Ahita Sharira Abhimana

- Without thinking inadvertently enters + identifies with Body.

(4)

Visvasmarana Dosha

- Brahman should be able to forget and withdraw like defective products.
- Brahman seems to forget I am responsible for Srishti.
- Moha, delusion caused by Sharira Abimana.

245. Sutra 22 : [Topic 46 – Sutra 156]

अधिकं तु भेदनिर्देशात् ।

Adhikam tu bhedanirdesat ।

But (Brahman, the Creator, is) something more (than the individual soul) on account of the statement in the Srutis (of difference) between the individual soul (and Brahman). [II – I – 22]

- Siddhantin answers in Sutra 22 and 23.

Word Analysis :

a) Tu :

- Indeed.

b) Adhikam :

- Superior Brahman is cause of Universe.
- Jiva is inferior in creation.

In Vyavaharika Plane :

Brahman	Jiva
<ul style="list-style-type: none">- Adhikam- Superior- Sarvagya- Sarvashaktiman- Creates but doesn't suffer- Creator- No self infliction of injury- Karma Phala Dhata	<ul style="list-style-type: none">- Nunam- Inferior- Alpagya- Alpashaktiman- Created alone suffers- Never creates- Sufferer- Karma Phala Prapta

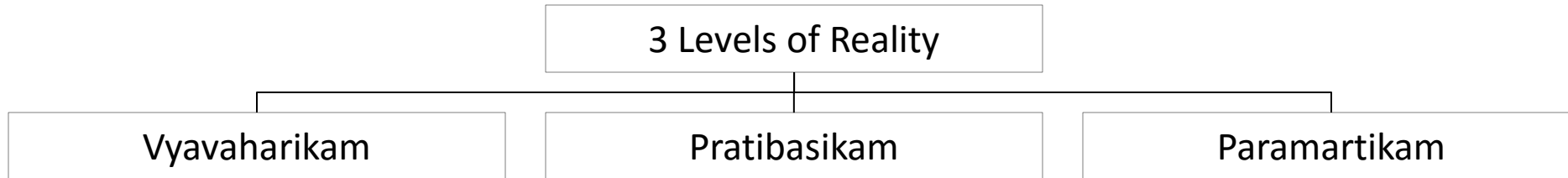
c) Bheda Nirdeshat :

- Sruti mentions Jiva – Brahma Bheda in Chandogya Upanishad – Chapter 8 – 7 – 1.

<p>य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्य-कामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वान्श्च लोका- नाप्नोति सर्वान्श्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवा-च १</p>	<p>Ya atmapahatapapma vijaro vimrtyurvisoko vijighatsopipasah satyakamah satyakamah satyasankalpah so'nvestavyah sa vijijnasitavyah sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya vijanatiti ha prajapatiruvaca II 1 II</p>
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Prajapati once said : The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

Brahman	Jiva
<ul style="list-style-type: none"> - Goal to be attained. - Abheda in Paramartika Drishti. 	<ul style="list-style-type: none"> - Traveller, Sadhana - To reduce suffering, Pray to Ishvara and get solace in Vyavaharika Drishti.



- Moment you forget the reality level, Advaitam most confusing.
- 2 statements – Vyavaharika drishti.
 - Brahman creates world.
 - Jiva experiences problems.

3rd Statement :

- Jiva – Paramatma Aikyam
 - Fact at Paramartika level.
 - Remove this and say Jiva is different from Brahman in Vyavaharika Drishti.

4th Statement :

- Brahman does not create problem for itself. Brahman and Ishvara don't suffer.
- Jiva alone suffers.

What is Mistake?

- Mixing degrees of reality.
- Vyavaharikaly Brahman – Superior, Swami
- Jiva – Inferior, Dasa
- Don't quarrel with Dvaitin and Visishta Advaitin.

Shankaras Shatpati Stotram :

अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥१॥

avinayamapanaya viṣṇo damaya manaḥ śamaya viṣayamṛgatṛṣṇām ;
bhūtadayāṃ vistāraya tāraya saṃsārasāgarataḥ .1.

O Vishnu! Leading away from arrogance, tranquilise my mind, and destroy the enduring greed for desires. Scatter away the mercy for living-beings, and take me across the cycle of rebirth. || 1 ||

Shankaras Shatpati Stotram :

दिव्यधुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।
श्रीपतिपदारविन्दे भवभयखेदच्छिदे वन्दे ॥२॥

divyadhunīmakarande parimalaparibhogasaccidānande ;
śrīpatipadāravinde bhavabhayakhedacchide vande .2.

I sing praises of the lotus-feet of Lord of Lakshmi, Which has juice like the river Ganga, Which is fragrant and full of pleasures eternally, and Which breaks the shackles of the cycle of rebirth. || 2 ||

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥३॥

satyapi bhedāpagame nātha tavāhaṃ na māmakīnastvam ;
sāmudro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ .3.

O Lord! Even though there is no difference between us (I am a part of You), I belong to You and not vice-versa. Just like the ocean is made of waves but the waves are not made up of ocean. || 3 ||

उद्धृतनगनगभिदनुज दनुजकुलाऽमित्र मित्रशशिदृष्टे ।
दृष्टे भवति प्रभवति न भवति किं भवतिरस्कारः ॥४॥

uddhṛtanaganagabhidanuja danujakulā'mitra mitraśaśidṛṣṭe ;
dṛṣṭe bhavati prabhavati na bhavati kiṃ bhavatiraskāraḥ .4.

O Krishna, Who lifted the Govardhan¹! O Upendra, Who is the younger brother of Indra², Who is the enemy of demons, Who has sun and moon as two eyes! After seeing you, isn't it true that we get dispassionate about the whole mortal world? (Or it says that indeed Your appearance to someone destroys his (her) passion for the mortal world). || 4 ||

मत्स्यादिभिरवतारैः अवतारवतावता सदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम् ॥५॥

matsyādibhiravatāraiḥ avatāravatāvatā sadā vasudhām ;
parameśvara paripālyo bhavatā bhavatāpabhīto'ham .5.

O Supreme Lord, Who protects this earth by various incarnations like Matsya (fish)! I am feared by the cycle of life and death and therefore I am worthy of being saved by You. || 5 ||

Shankaras Shatpati Stotram :

दामोदर गुणमन्दिर सुन्दरवदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दरमपनय त्वं मे ॥६॥

dāmodara guṇamandira sundaravadanāravinda govinda ;
bhavajaladhimathanamandara paramaṁ daramapanaya tvam me .6.

O Damodar! O Govind, Who is the temple of qualities, Who has a lotus-like body, Who is like the Mandarachal mountain for Ksheersagar like ocean of rebirth! You drive away the immense fear from my life. || 6 ||

नारायण करुणामय शरणं करवाणि तावकौ चरणौ ।
इति षट्पदी मदीये वदनसरोजे सदा वसतु ॥७॥

nārāyaṇa karuṇāmaya śaraṇaṁ karavāṇi tāvakau caraṇau ;
iti ṣaṭpadī madīye vadanasaroje sadā vasatu .7.

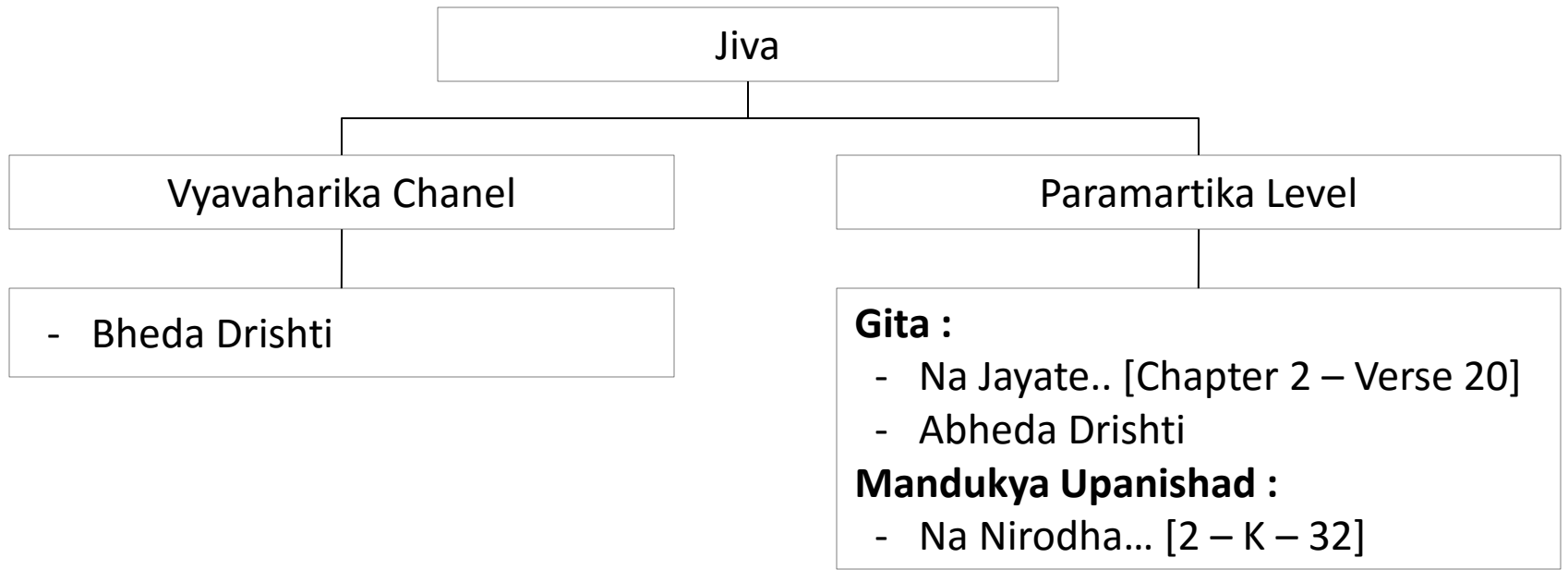
O Narayan, Who is full of compassion! I am taking the refuge of Your lotus-feet. May this above-said sextet (six pada) which is like a bumble-bee resides in my lotus-like mouth. || 7 ||

- I am wave who am part of you.
- You are whole, not part of me.
- Wave belongs to ocean.
- Ocean does not belong to wave.

Ocean / Ishvara / Vishnu	Jiva / Wave
Total	Part, Dasa

Paramartika Chanel :

- No part of Brahman, not whole, not product of Brahman.



Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

246. Sutra 23 : [Topic 46 – Sutra 157]

अश्मादिवच्च तदनुपपत्तिः ।

Asmadivaccha tadanupapattih ।

And because the case is similar to that of stones, etc., (produced from the same earth), the objection raised is untenable. [II – I – 23]

One Brahman in Paramartika, Absolute level appears as

Jiva

Jagat

Ishvara

Alpagya

Inert

Sarvagya

At Vyavaharika Level

Dakshinamurthy Dhyana Slokam :

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद् व्याप्तदेहाय दक्षिणामूर्तये नमः ॥७॥

Iishvaro Gurur-Aatme[a-I]ti Muurti-Bheda-Vibhaagine ।

Vyoma-Vad Vyaapta-Dehaaya Dakssinnaamuurtaye Namah ||7||

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy. [Verse 7]

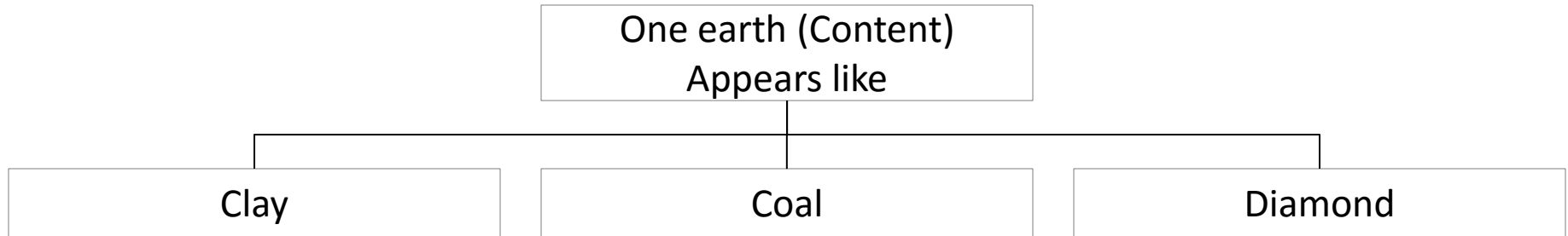
Word Analysis :

a) Ashma Aadhi Vatu :

- As in the case of ordinary stone and precious stones.

b) Vaidhudarayavatu :

- Appear like that.



c) Cha :

- Moreover, similar to example of earth.
- One carbon in different structural composition appears as coal and diamond.

Vyasa :

- Like example of coal – Pratyaksha Anubava.

Shankara : 3 Reasons

a) Sruti Pramanyatvatu :

- Apaurusheya Vishaya.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ १ ॥

So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrstva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca,
vijnanam caviijnanam ca, satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [2 – 6 – 3]

Katho Upanishad :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [11 – 11 – 12]

- Brahman appears as smallest bacteria to Brahmaji and inert stone.

b) Bheda Mithyatvat :

- Brahman does not actually divide into 3.
- Rope seemingly, apparently becomes snake.
- Brahman apparently appears as Jiva, Jagat, Ishvara.

c) Svapna Rupa Sambavatu :

- We divide ourselves into subject, object, interactions and Angry even in dream.
- Ekaha Vishnuhu Ishvara Bahuda Bavati.
- 3 additional reasons indicated by word “Cha”.

d) Anupapatti :

- “Hita Anupapavanat Dosha”.
- Defect, mentioned in Sutra 21 – like Brahman causing harm to himself not possible.

Conclusion :

- One Brahman appears at Paramartika level and Vyavaharika level with different aspects.

247.

8th Adhikaranam

Upasamhara Darshana Adhikaranam – 2 Sutras

Sutra 24 : [Topic 47 – Sutra 158]

उपसंहारदर्शनाच्चेति चेन्न क्षीरवद्धि । Upasamharadarsananneti chenna kshiravaddhi ।

If you object that Brahman without instruments cannot be the cause of the universe, because an agent is seen to collect materials for any construction, (we say) no, because (it is) like milk (turning into curds). [II – I – 24]

Objections seen so far

Sankhya Smrithi

Veiseshika Smrithi

Tarqa Virodha

Pratyaksha Virodha

Here general objection :

How Brahman

24th Sutra

- Upadana Karanam
- Material Cause

25th Sutra

- Nimitta Karanam
- Intelligent Cause

Purva Pakshi :

- Let us assume Brahman is Upadana Karanam.
- Problem :
material by itself does not become product.
- Agent goldsmith, carpenter, and instruments required.

Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किंचन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

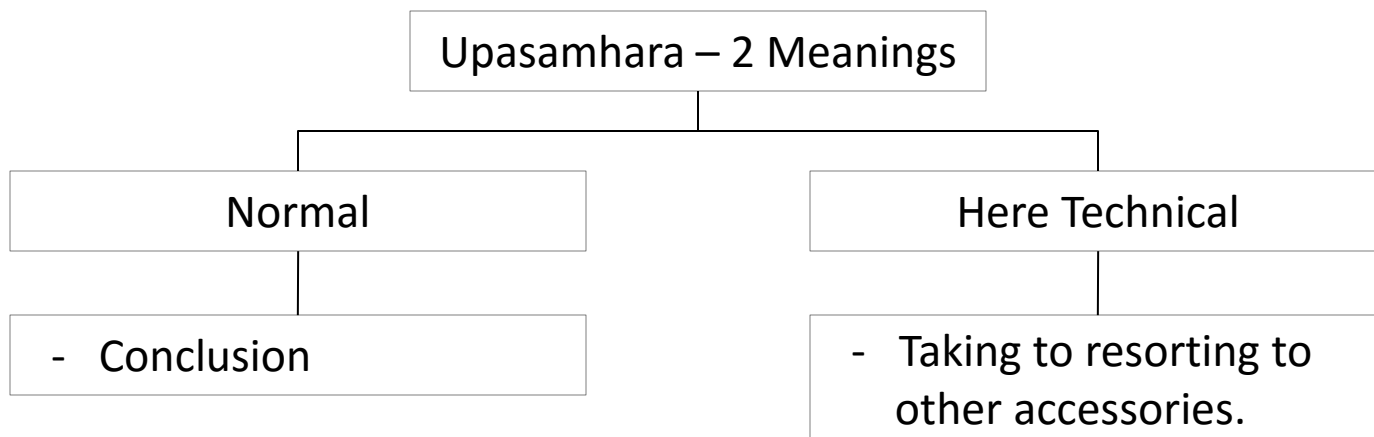
In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

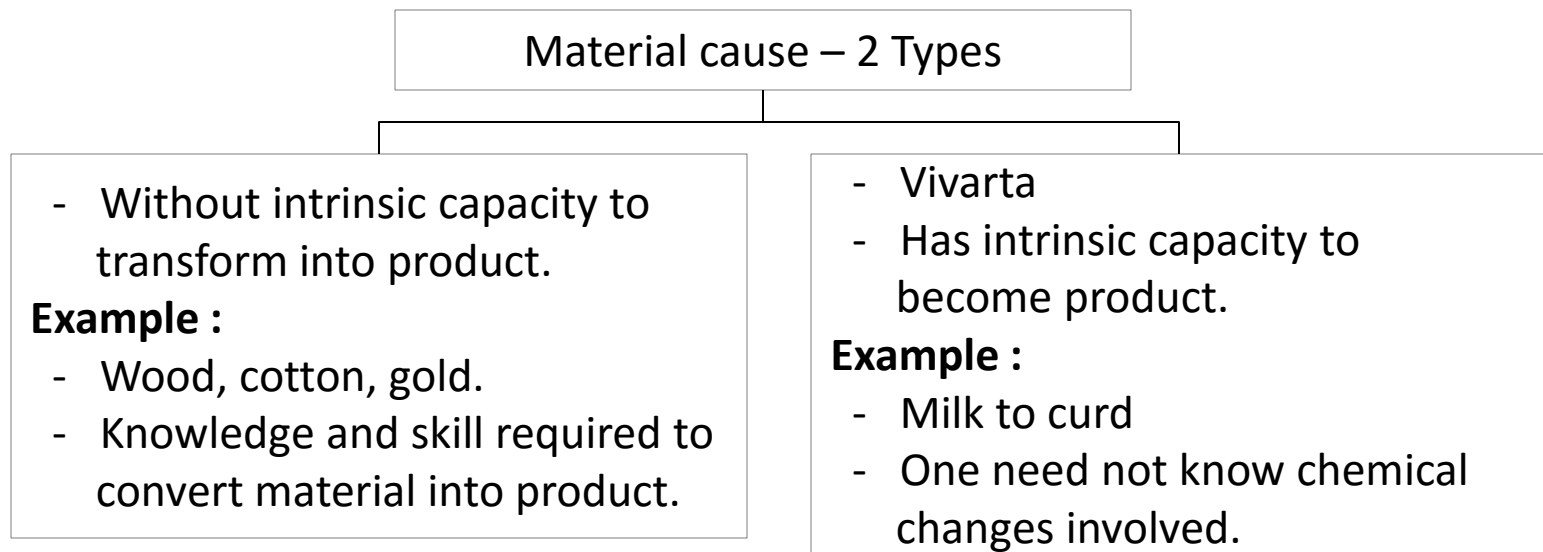
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [I – I – 1]

- How Brahman becomes world without agent and instrument?





Word Meaning :

a) Upasamhara :

- Employment of accessories.
- Karaka Prayoga, chistle, Hammer, carpenter.
- Cement, wood, constructor for house.

b) Darshanat :

- Pratyaksha Anubava.

c) Iti Chet Na :

- If some Purva Pakshi raises objection, how Brahman automatically becomes creation, its not true.

d) Shera Hi :

- It is possible in case of milk to curd conversion.

248. Sutra 25 : [Topic 47 – Sutra 159]

देवादिवदपि लोके ।

Devadivadapi loke ।

(The case of Brahman creating the world is) like that of gods and other beings in the world (in ordinary experience). [II – I – 25]

- Vyasa establishing Nimitta Upadana Karanam of Brahman.
- No external accessories required for Brahman.
- Has intrinsic Shakti, Maya Shakti, Brahman's Svabava.
- **Sutra 24 :**
Like Milk – Curd, no Nimitta Required.
- **Sutra 25 :**
Like Devas, can produce world without Material.
- Gods, Rishis, magicians can create things without external equipments unlike carpenter.
- Krishna produces Sari for Draupadi.
- Vishwamitra produces Trishanku Svarga.
- Bagawan, greatest magician, produces world.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

World Analysis :

a) Api :

- Moreover – previously
- Milk – Curd.
- Here Devas – creations.

b) Deva Adhi Vatu :

- Like Gods, magicians.
- Intelligent cause is Shakti without requiring material and instrument.
- Indra, Varuna, Agni produce things out of themselves.
- Aadhi = Spider example in Mundak Upanishad.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

c) Loke :

- Mentioned in scriptures.
- Nyayate Anena iti lokaha.
- That from which you come to know things.

Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

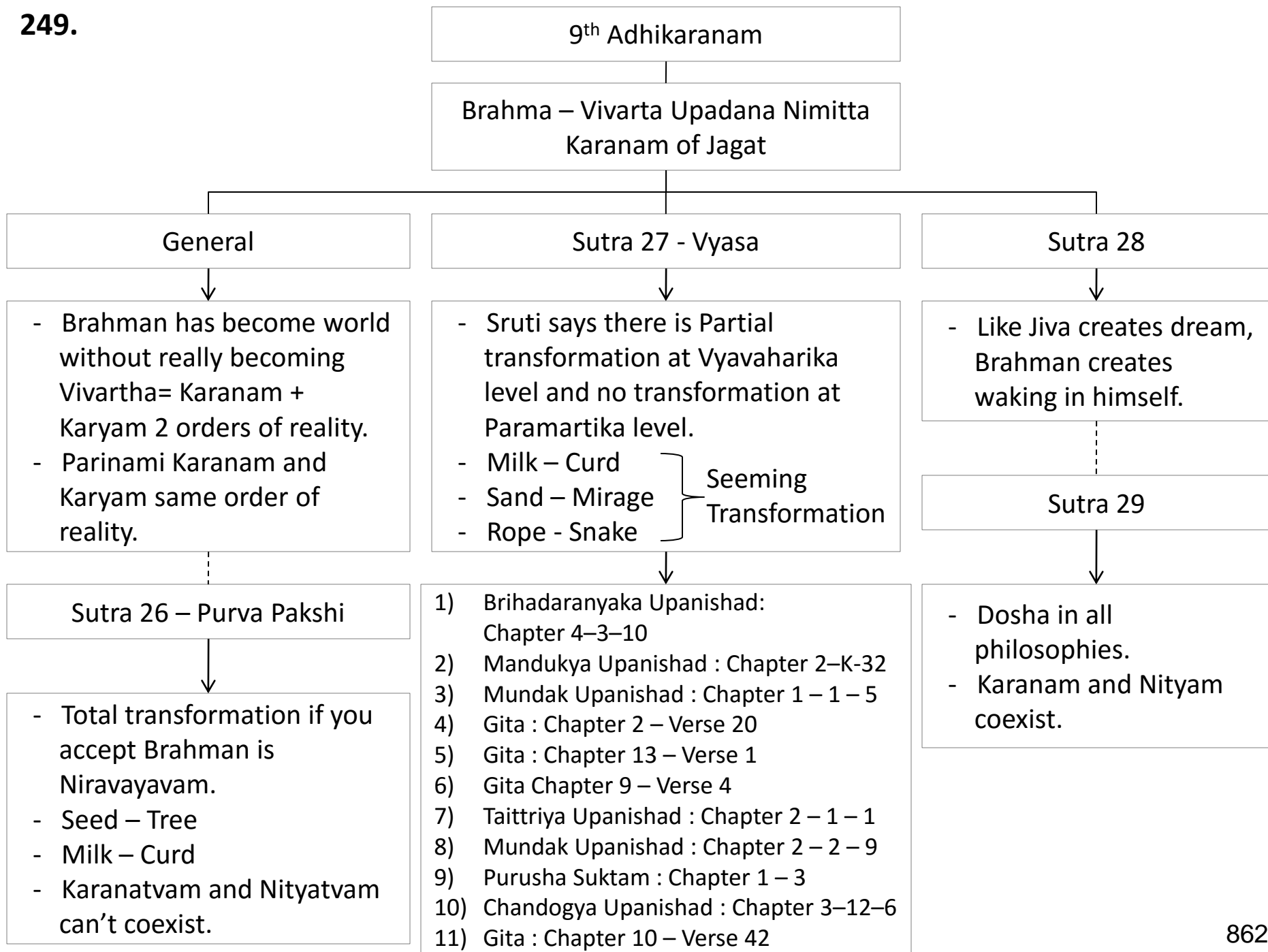
na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate I
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- Brahman produces Jagat without materials, accessories.
- Brahman exists before Akasha was born.

Conclusion :

- Brahman is Vivarta Upadana, Nimitta Jagat Karanam.



250.

9th Adhikaranam

Kritsna Prasaktihi Adhikaranam – 4 Sutras

General Introduction :

- Important Adhikaranam – Vivarta Karana Vada established.
- Brahman not general Upadana Karanam but special Vivarta Upadana Karanam.
- Sankhya, Yoga, Veiseshika, Dvaitin, Visishta Advaitin don't accept Vivarta Karana Vada.

Purva Pakshi :

- In production of Curd, milk destroys itself.
- Seed destroys itself to become tree.

Purva Pakshi – Makes important Law :

- Material cause by destroying itself produces effect.
- Karanatvam and Nityatvam can't coexist.
- Yatra yatra Upadana Karanam, Tatra tatra Anityatvam.
- If Brahman is Nityam, can't be Karanam.

Shankara :

- a) With respect to cause of universe, perception and logic do not work.
- b) If Pratyaksha and Anumanam works, you will arrive at Sat or Asat Karya Vada.
 - Both defective, established in Mandukya Upanishad Chapter 3 and 4.

Veda :

- Means of knowledge that deals with topics not acceptable to perception, logic and science.

Sense organs report	Vedas report
Final for Science	Final for Spiritual field

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Mundak Upanishad :

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Satyena labhyas-tapasa hyesa atma samyag-jnanena brahma-caryena nityam I
antah-sarire jyotir-mayo hi subhro yam pasyanti yatayah ksina-dosah II 5 II

The Self is attained through veracity, concentration, wisdom and continence; cultivate all of them constantly. When impurities (thus) dwindle, the ascetic beholds Him – stainless, resplendent – within his very body. [III – I – 5]

Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

Mistake of Sankhya :

- Questioning veda by logic.

Shankara :

- Digest and assimilate conclusion of veda through logic.
- Brahman has become world without having really becoming world.

Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः। अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः । ३

prajā-patis-cha-rati-garbhē an-tah(ā) | ajā-ya-mānō-bahu-dhā vijā-yatē
tasya-dhirā pari-jān-anti yōnim | mari-chi-nām pada-mich-chanti vē-dasa-h(ā) 2-3

The Lord of the universe, lives inside the universe, and without being born, appears in many forms, and only the wise realize his real form, and those who know the Vedas, like to do the job of, Savants like Mareechi. [Chapter 2 – Verse 3]

Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- When cause seemingly becomes effect without really becoming effect is called Vivarta Upandana Karanam.

Example :

Snake	Rope
Mirage	Sand
Ghost	Post
Dream	Wakers Mind
World	God

- When cause really becomes effect, it is called Parinami Upadana Karanam.

Example :

Seed	Tree
Milk	Curd

- Parinami and Nityatvam can't coexist in the same order of reality.
- Whatever cause is Vivartaka Karanam, it is of lower order of reality.

Brahman	Mind	Dream
Avyavaharyam	Vyavaharikam	Pratibasikam
Highest Reality	Higher Reality	Lower Reality

Corollary in Mandukya Upanishad :

Parinami	Vivarta
<ul style="list-style-type: none">- Karanam + Karyam.- Same order of reality.	<ul style="list-style-type: none">- Karanam + Karyam.- Have different order of reality.

Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान्पथः सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśantāḥ puṣkarīṇyah sravantyo bhavanti;
atha veśāntān, puṣkarīṇiḥ sravantīḥ sṛjate. sa hi kartā II 10 II

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

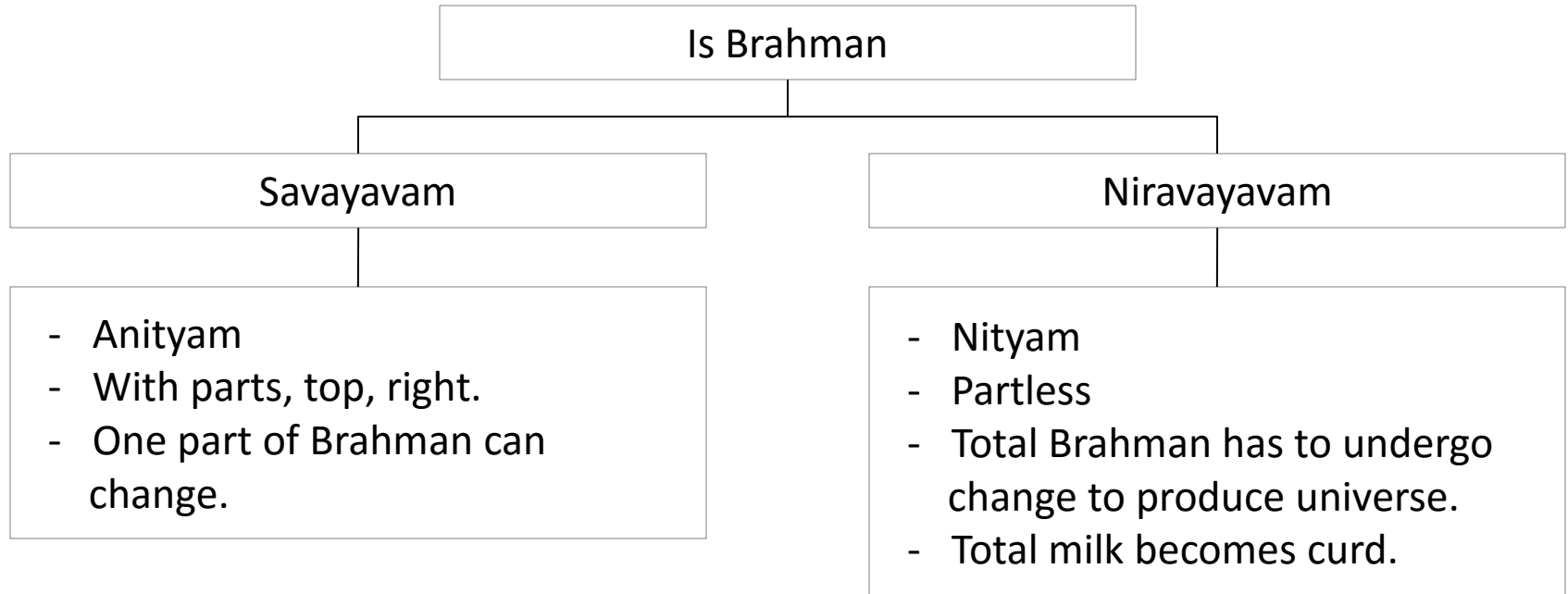
- Defensive arguments so far.
- Final argument – offensive.

Shankaras question to Sankhya, Yoga, Veiseshika, Nyaya :

- Why you object to my teaching of Karanam and Nityatvam?
- What is Jagat Karanam according to Sankhya?
 - Pradhanam
 - Is Pradhanam and Paramanu Nityam?
 - Pradhanam, Paramanu, Brahma Nityam.
 - Same defect in all philosophies.
- Vedantin – supported by vedas.
- Therefore Brahman is Abinna Nimitta Upadana Karanam – Paramartika Satyam.
- Jagat – Vivarta Karyam – Vyavaharika Satyam.

Mind	Dream
- Vivartaka Vyavaharika Satyam.	- Vivartaka Pratibasika Karyam. - Lower order.

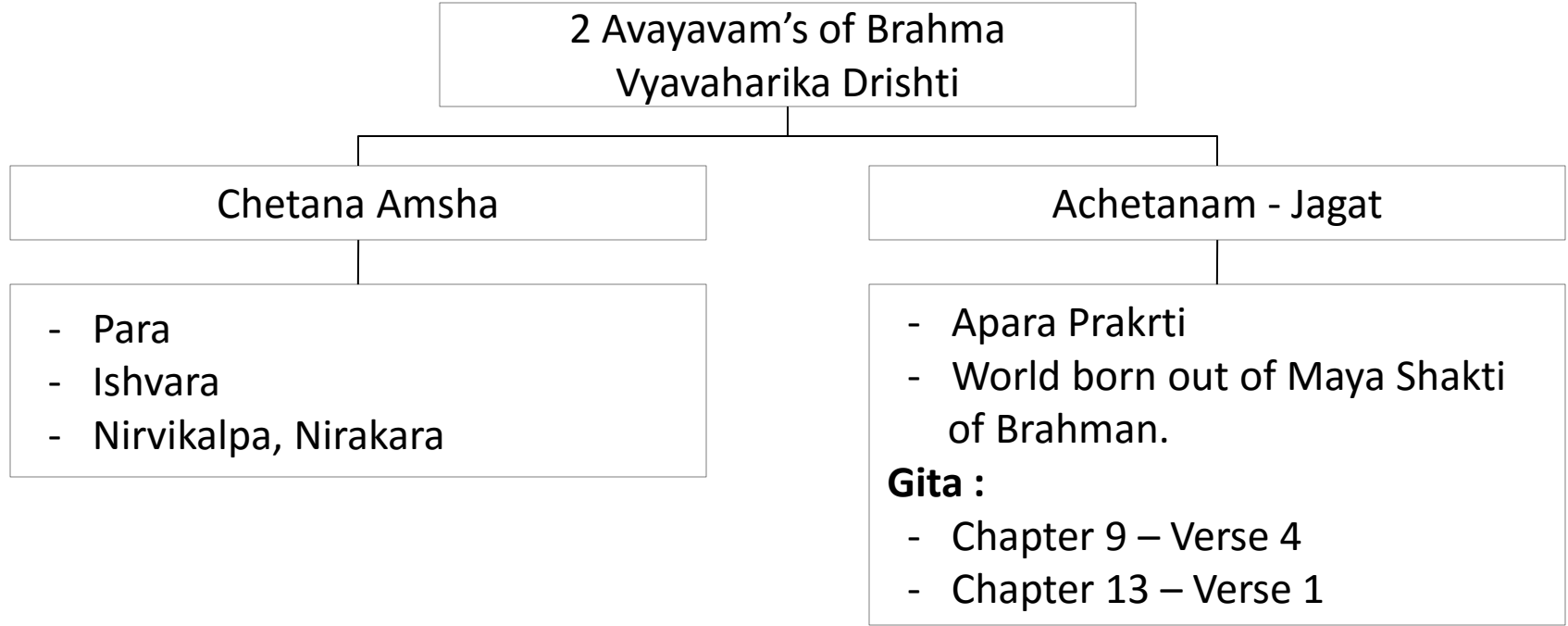
Sankhya :



- If whole Brahman has become world, now Brahman is not there, nonexistent, has become Akasha etc.,
- No Moksha.
- If Brahman Savayavam, you have to accept Visishta Advaitin.
- Both Savayavam and Niravayavam have Doshas.

Vyasa :

- From which order of reality are we discussing?
- Advaitam full of contradiction if you mix up orders of reality.
- Brahma Karanam only from Vyavaharika angle, emperical angle, functional angle.



Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1] 869

Paramartika Drishtya :

- No Maya Amsa.
- No creation, Nirvana Shatkam.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Brahman not Karanam.

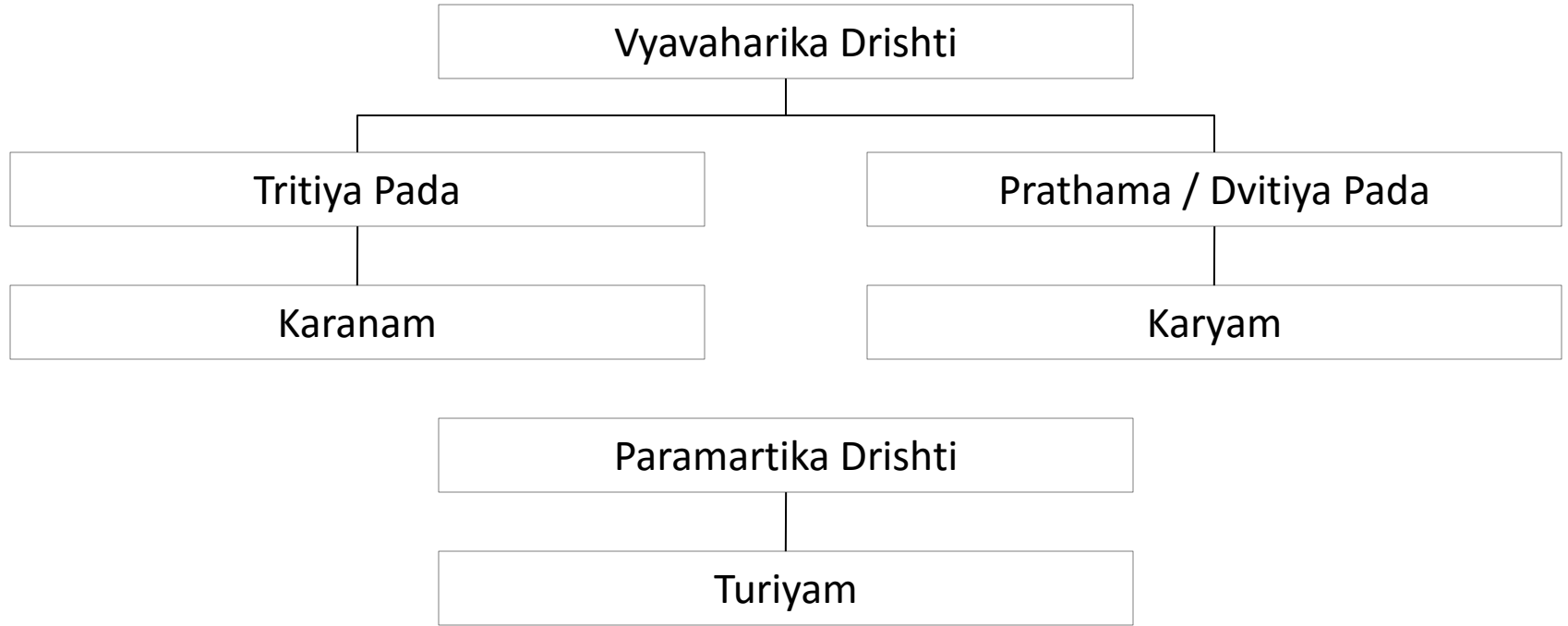
Vivekhoodamani :

एकमेव सदनैककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇaṁ svayaṁ
brahma tattvamasi bhāvayātmani || 260||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- “That Brahman Thou Art” Meditate on this in your mind. [Verse 260]

Mandukya Upanishad :



- We are Visishta Advaitin in Vyavaharika Drishti and Advaitin in Paramartika Drishti.

251. Sutra 26 : [Topic 48 – Sutra 160]

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा । Kritsnaprasaktirniravayavatvasabdakopo va ।

Either the consequence of the entire (Brahman undergoing change) has to be accepted, or else a violation of the texts declaring Brahman to be without parts (if Brahman is the material cause of the world). [II – I – 26]

Purva Pakshi :

Word Analysis :

a) Kritsnam :

- Total transformation.

b) Prasaktihi :

- When will Possibility of total transformation of Brahman come?

c) Niravayaya Shabdaha :

- When you accept Brahman as Niravayavam.
- Partless and cause of world it will destroy itself and accept that entire Brahman has modified to become universe.
- No Brahmanda Valli :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- 1st objection : Shastra invalid – Anir Moksha.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisham jyotih-tad yadatma-vido viduh II 9 II

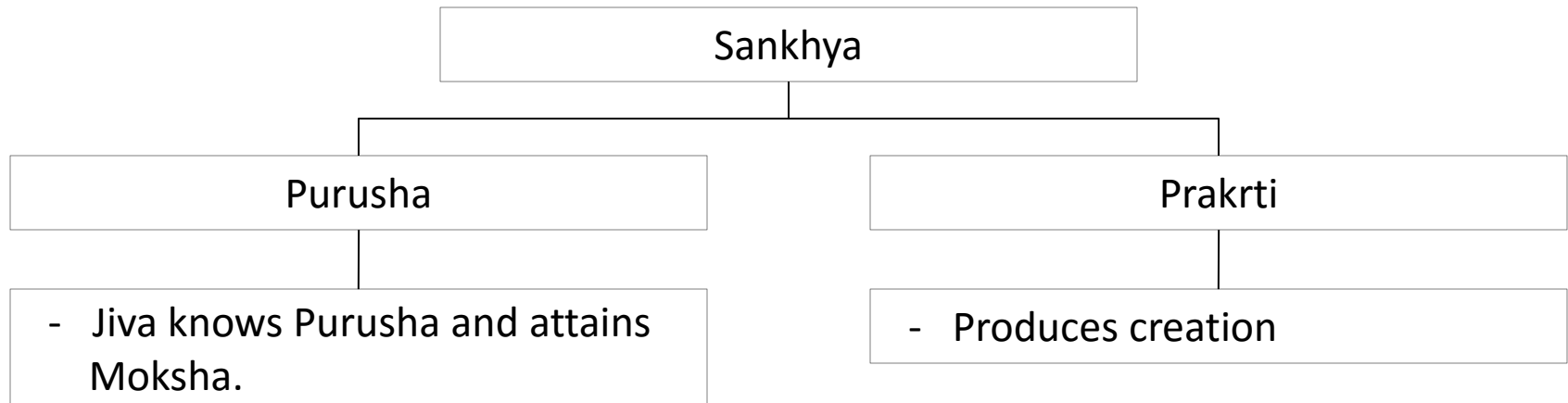
The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

Svetasvataro Upanishad :

- Asthoolam – Achayam.

d) Kopayam :

- Violation of Sruti.



252. Sutra 27 : [Topic 48 – Sutra 161]

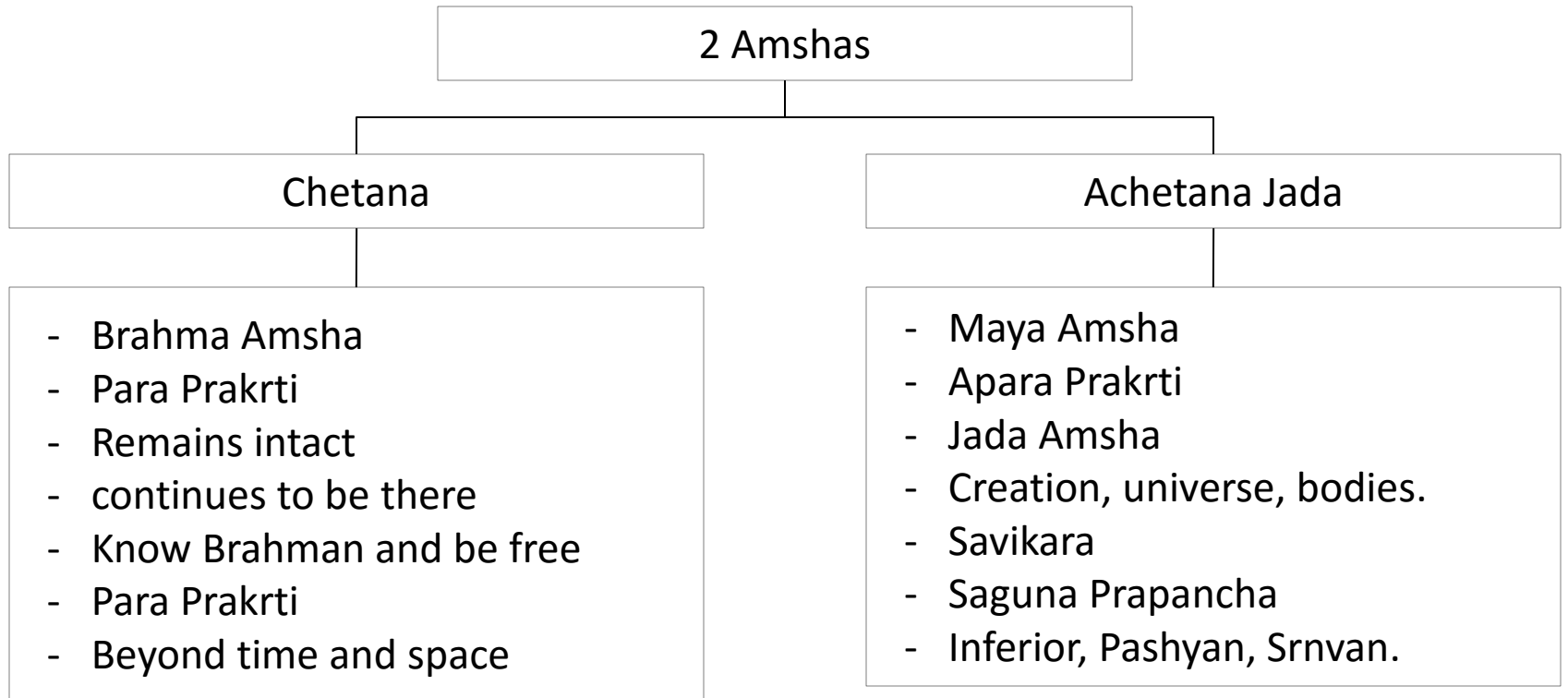
श्रुतेस्तु शब्दमूलत्वात् ।

Srutestu sabdamulatvat ।

But (this is not so) on account of scriptural passages and on account of (Brahman) resting on scripture (only). [II – I – 27]

Vyasa's Answer :

- How Brahman is Jagat Karanam?
- Brahman being Savayavam can be Jagat Karanam.



Sruti to accept Savayavatvam : Purusha Sukhtam

एतावानस्य महिमा । अतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । ३

ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)
pātho-sya vishvā būtāni | tri-pā-das-yām ritam-divi 1-3

This Purusha is much greater, than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Chapter 1 – Verse 3]

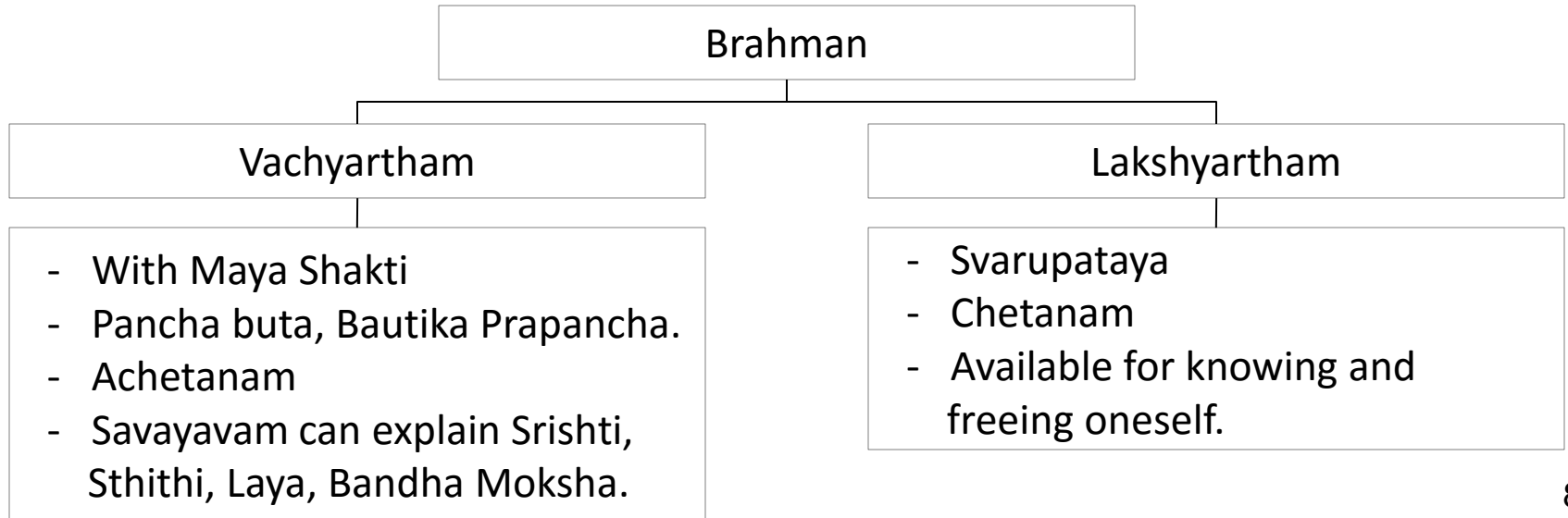
Chandogya Upanishad :

तावानस्य महिमा ततो ज्यायांश्च पूरुषः
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavanasya mahima tato jyayamsca purusah :
Pado'sya sarva bhutani tripadasyamrtam divi iti II 6 II

Its glory is like this. But the glory of the Purusa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

- Accept both Savayavatvam and Niravayavam based on Sruti Pramanam.
- Sruti Shabda Moolatvat.
- Only one method to accept both – 2 orders of reality – answer based on sruti.



Gita :

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

Lord says, “Or, what use do you have by knowing all these? Oh Arjuna! I remain supporting this entire universe with a portion (of mine)”. [Chapter 10 – Verse 42]

How opposite attributes in one locus?

- Ishvara, Jagat – Savayavatvam.
- Paramartika – Niravayavatvam not Jagat Karanam.

Word Meaning :

a) Srutehe Tu :

- Objection is not valid.
- Because there are sruti statements revealing partial transformation at Vyavaharika level.

b) Shabda Moolatvat :

- Because of Sruti statement revealing Niravayavatva of Brahman at Paramartika level.

c) Tu :

- Negation of Purva Pakshi's objections.

Paramartika Drishtya	Vyavaharika Drishtya
<ul style="list-style-type: none">- Advaitam- Vidya Avastha	<ul style="list-style-type: none">- Avidya Avasta- Dvaitin and Visishta Advaitin.- Has functional validity, empherically real.

253. Sutra 28 : [Topic 48 – Sutra 162]

आत्मनि चैवं विचित्राश्च हि । Atmani chaivam vichitrascha hi ।

And because in the individual soul also (as in gods, magicians, in dreams) various (creation exists). Similarly (with Brahman also). [II – I – 28]

Word Meaning :

a) Atmani :

- In the Jiva, is the creator of Swapna.
- Similarly every Jiva is example of Ishvara.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[ā-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Brahman creates lower order of waking compared to Brahman.

b) Cha :

- Like magician – Siddha Purushas.

c) Evam :

- Similar creation is possible for Brahman.

Vyavaharika Jiva	Paramartika Brahman
Creates Pratibasika Swapna	Creates Vyavaharika Prapancha

d) Vichitraha – Cha :

- Manifold creation without limitations.
- Dream – unreal – Svayam Jyoti.

Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान्पथः सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkariṇyah sravantyo bhavanti;
atha veśāntān, puṣkariṇīḥ sravantīḥ sṛjate. sa hi kartā || 10 ||

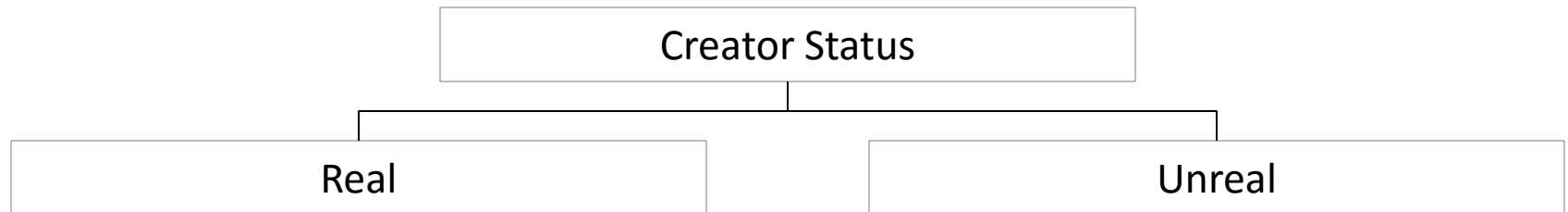
There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Waker continues to be changeless, does not loose Vyavaharika status.
- Without losing Sva Svargya Svabava.

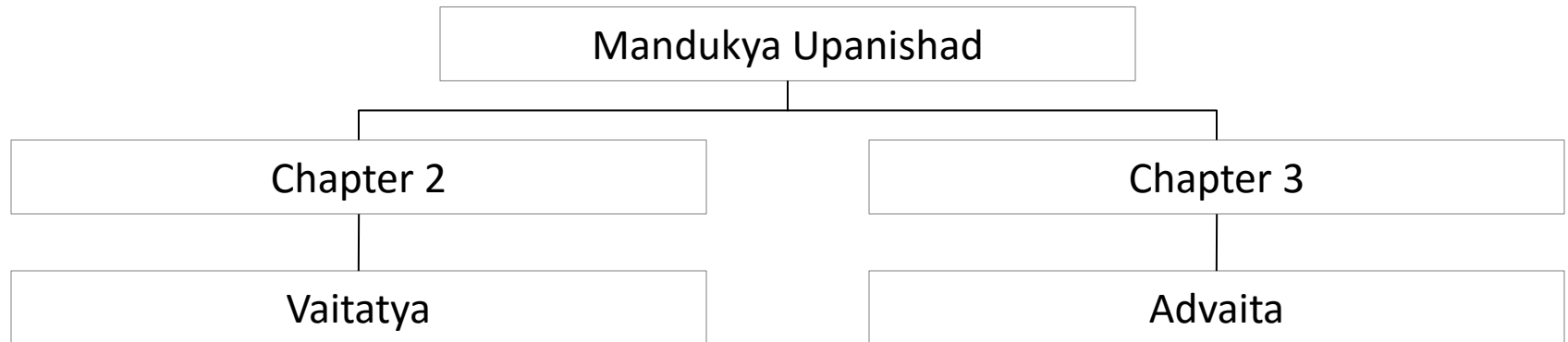
- Aparityagena he projects Svapna Prapancha.

Svapna	Jagrat
<ul style="list-style-type: none"> - Use Nidra Shakti - Individual creative power 	<ul style="list-style-type: none"> - Use Maya Shakti - Total creative power.

- Both have similar status.
- Without destroying Brahman becomes creator of waking world.



- Status governed by unreal factors.



- Until I wake up, dream real.

254. Sutra 29 : [Topic 48 – Sutra 163]

स्वपक्षदोषाच्च ।

Svapakshadoshaccha ।

And on account of the opponent's own view being subject to these very objections.

[II – I – 29]

- Previous sutras Vyasa defended Veda against Sankhya, Nyaya.
- Nityatvam + Karanatvam can coexist Vivarta Karanam and Nityam can coexist.
- Now Vyasa is offensive in Sutra 29.

Vyasa's Question to Purva Pakshi :

- Is Karana Pradhanam Nityam?
- Same defect in all philosophies Vyasa has Sruti Pramanam to support.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Word Meaning :

a) Cha :

- Moreover.

b) Swapaksha Dosha :

- Because of fallacies in their own system, their objections not valid.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata ॥ 32 ॥

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

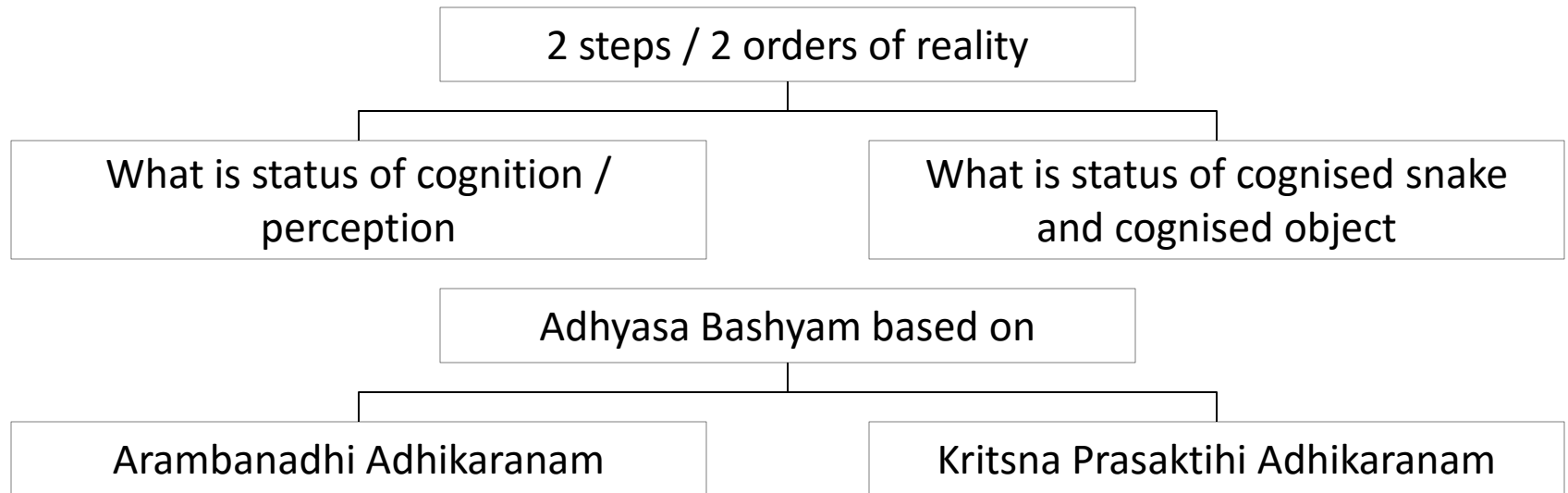
- Important commentary on 2 orders of reality.
- Difference in orders of reality only in Vedanta.

Visishta Advaitin	Advaitin
<ul style="list-style-type: none">- Swapna as real as waking- Rope snake as real as rope- God as real as world	<ul style="list-style-type: none">- 2 orders of realty

Khyati Vada :

- Khyati = Cognition.
- What is status of rope snake and creation?

- Cognition of snake + perception of snake.



255.

10th Adhikaranam

Sarvopethati Adhikaranam – 2 Sutra

Topic :

- Brahman has all resources to produce creation.
- Maya Shakti = Ichha + Kriya + Jnana Shakti.
- Shakti not separate independent factor.
- Brahman + Maya Shakti – one Ishvara.
- Lord Vishnu in coiled serpent, Anantha Shayanam – spring, potential power.
- Prana Shakti called Kundalini, coiled power.
- Coil represents potential, Unmanifest power.

Brahman has all attributes, qualities	Brahman is free from all qualities
Vyavaharika Drishti	Paramartika Drishti

256. Sutra 30 : [Topic 49 – Sutra 164]

सर्वोपेता च तद्दर्शनात् ।

Sarvopeta cha taddarsanat ।

And (Brahman is) endowed with all (powers), because it is seen (from the scriptures).

[II – I – 30]

- Brahman is Sarva Shakti matu, Sruti Pramanat.

Sruti :

a) Chandogya Upanishad :

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा
नं विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४

Sarvakarma sarvakamah sarvagandhah sarvarasah
sarvamidamabhyatto'vakyanadara esa ma atmantarhrdaya
etadbrahmaitamitah pretyabhisambhavitasmitya yasya syadaddha
na vicikitsastiti ha smaha sandilyah sandilyah II 4 II

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my Self and is in my heart. He is no other than Brahman. When I leave this body, no doubt in his mind. [He will surely attain Brahman.] This is what Sandilya has said. [3 – 14 – 4]

- Sarva Kamaha, Gandhaha, Rasaha Karma.
- All powers of action, desire, smell, in Brahman.

Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca II 8 II

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- Power of Brahman = Para – Supreme, highest, great in intensity and variety.

Word Analysis :

a) Sarvam :

- Sarva Shakti, Anantha Shakti.. (Jnanat + Kriya + Ichha).
- Includes Sarva Jnanatvam, Jnanam also is form of Shakti – includes skill and strength to produce something.

b) Upetha :

- Brahman is endowed with, possessing.

Chandogya Upanishad : Chapter 6

- Surya, Chandra are Adhishtana Devata for Brahman, Para Devata.
- Sarva Upetha means Brahman is endowed with infinite powers.

c) Cha :

- Conjugation to join previous Adhikaranam.
- Brahman not only Jagat Karanam but endowed with Maya Shakti.

d) Tad Darshanat :

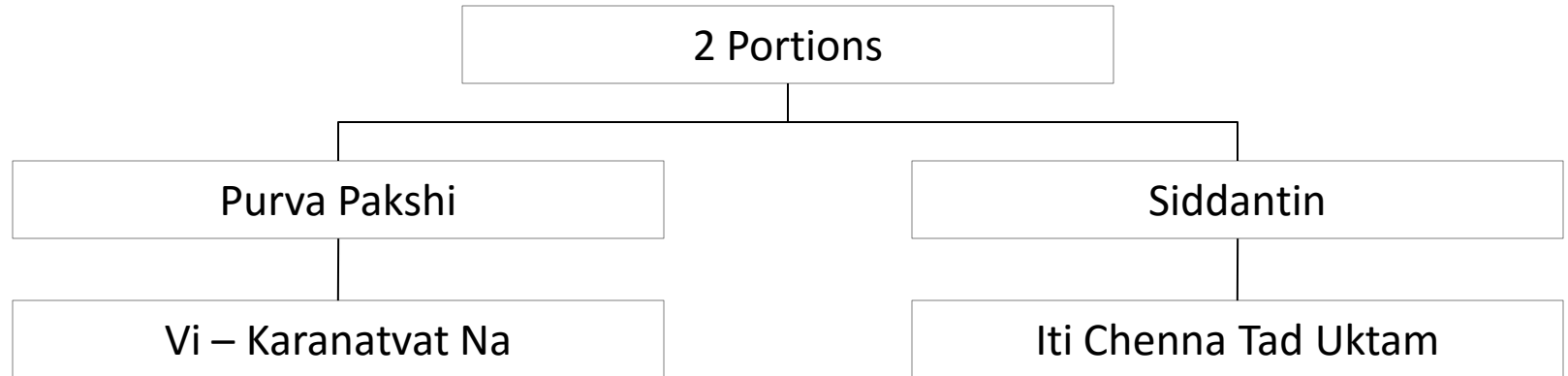
- Sarva Shaktimatvam – revealed by Sruti Vakyam.

257. Sutra 31 : [Topic 49 – Sutra 165]

विकरणत्वात्नेति चेत् तदुक्तम् ।

Vikaranatvanneti chet taduktam ।

If it be said that because (Brahman) is devoid of organs, (it is) not (able to create), (we reply that) this has already been explained. [II – I – 31]



General Analysis :

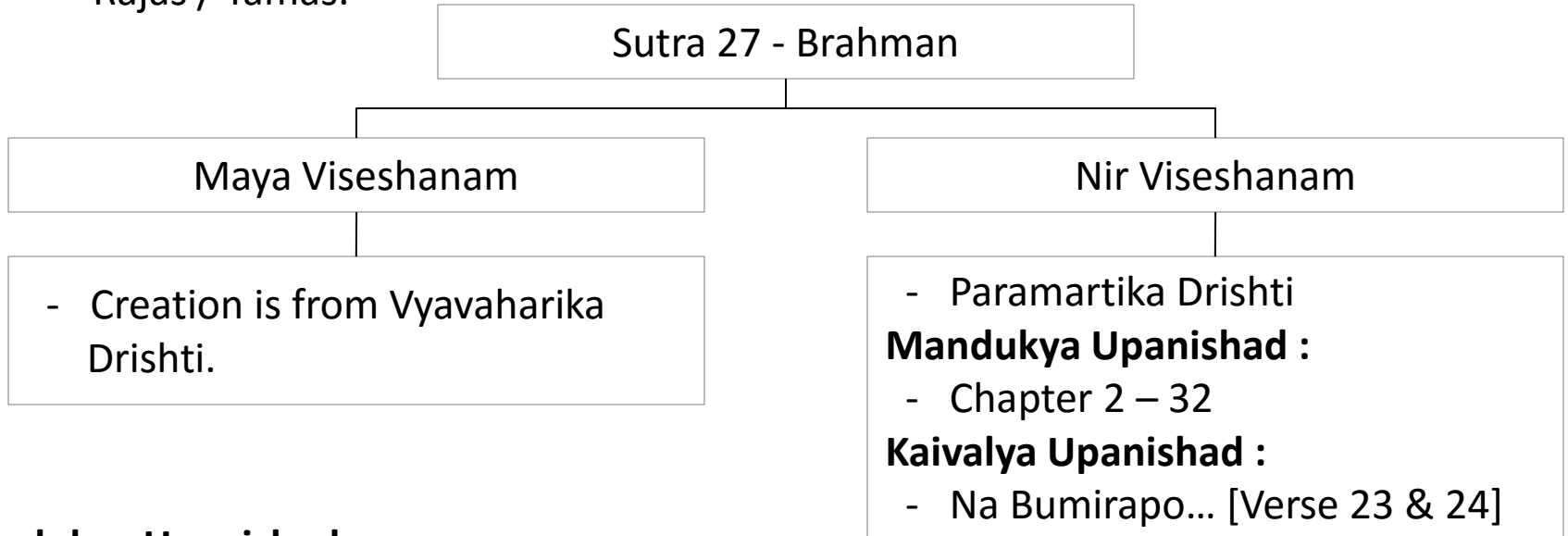
- Normally every power associated with one organ.

Shakti	Karanam
Running Power	Legs
Speaking Power	Tongue
Painting Power	Hands
Knowledge Power	Buddhi
Brahman's Power	Maya

- Brahman – without Karanam = Achakshu, Asrotram, Apani Padam, Amurtha – formless.

How Brahman has instrument based power without instruments?

- By its Maya Shakti in which all faculties are hidden.
- It is Sarva Prana indriyas, Karma Indriyas, Jnana indriyas, Buddhi, Chittam, Ahankara.
- 19 faculties of Sukshma Shariram included in one Maya shakti with Gunas – Sattva / Rajas / Tamas.



Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

• Tad Uktam :

Answered in Sutra 27.

श्रुतेस्तु शब्दमूलत्वात् ।

Srutestu sabdamulatvat ।

But (this is not so) on account of scriptural passages and on account of (Brahman) resting on scripture (only). [II – I – 27]

Word Meaning :

a) Vi-Karanatvat :

- Without organs.
- Here not Vikaranatvat – modification less.
- Without Prana, Indriyas – 19 Karanas.

Sruti :

i) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमन्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

ii) Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

iii) Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्ववेदः शिक्षा ।
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

**Tatrapara, rg-vedo yajur-vedah
sama-vedo-tharva-vedah siksa ।
kalpo vyakaranam niruktam chando jyotisa-m-iti
atha para, yaya tad-aksaram-adhigamyate ॥ 5 ॥**

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

iv) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Brahman is free from all organs.

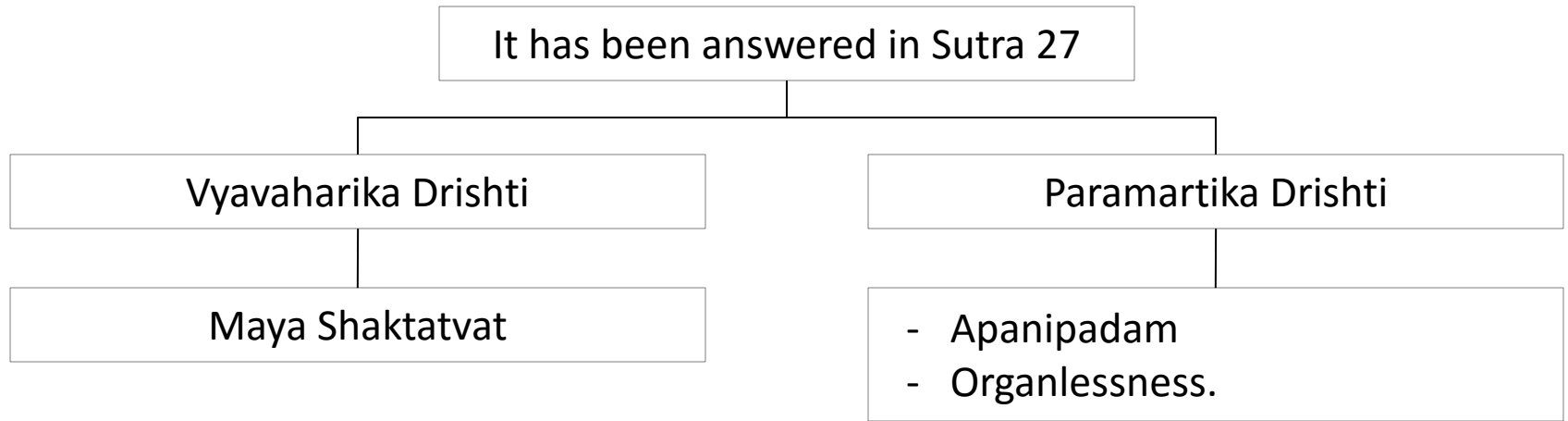
b) Na :

- Brahman does not have powers Purva Pakshi – part.
- Brahman not omnipotent, creator of universe.

c) Iti-chet :

- If Such objection is raised.

d) Tatu – Uktam :



Conclusion :

- Brahman is Jagat Karanam.

258.

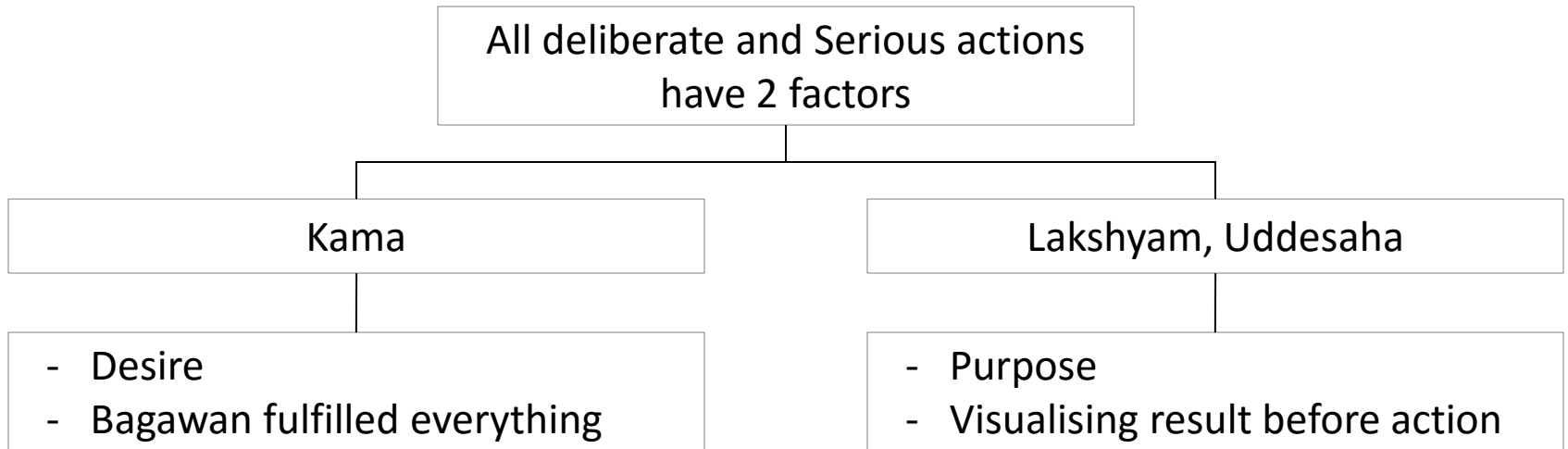
11th Adhikaranam

Prayojanatvat Adhikaranam - 2 Sutras

Sutra 32 and 33

Theme : Purva Pakshi

- Why should Brahman create world?
- What is the purpose?
- Brahman is Nitya Atma trupta, Atma Ratihi, Atma Santushtaha.



- Neither Kama, Karma, or projected Karma Phalam possible in God.
- Ishvara not Jagat Karanam.
- Pradhanam – Jagat Karanam.

259. Sutra 32 : [Topic 50 – Sutra 166]

न प्रयोजनवत्त्वात् ।

Na prayojanavattvat ।

(Brahman is) not (the creator of the universe) on account of (every activity) having a motive. [II – I – 32]

Purva Pakshi : Sutra

a) Na :

- Brahman not cause of creation.

b) Prayojanatvat :

- Creation is always endowed with purpose, target audience.
- Karma preceded by kama.
- Action preceded by desire (Apoornata – Non-fulfillment).
- Desireless Brahman can't create world.

260. Sutra 33 : [Topic 50 – Sutra 167]

लोकवत्तु लीलाकैवल्यम् ।

Lokavattu lilakaivalyam ।

But (Brahman's creative activity) is mere sport, such as is seen in the world (or ordinary life). [II – I – 33]

2 Answers given by Vyasa

1st Reason

Vyasa :

- Bagawan has desire and purpose

Taittiriya Upanishad :

- So Kamayata.... [2 – 6 – 3]
- To exhaust karmas of Jiva.
- To give moksha to Jiva.

Purva Pakshi :

- If you accept Kama for Bagawan, he is Mahasamsari.

Gita :

- Kama esha, krodha esha... [3 – 37]

Katho Upanishad :

- Yada sarve Pramuchyante...[II–III–14]

2nd Reason

- No such law that desire and purpose required for action.

Action

Vrita Cheshta

- Nishprayojana
- Humming song
- Shaking legs, hands
- No intention

Svabavika

- Breathing
- Winking
- Effortless

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ १ ॥

So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrstva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca,
vijnanam caviijnanam ca, satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [2 – 6 – 3]

Gita :

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

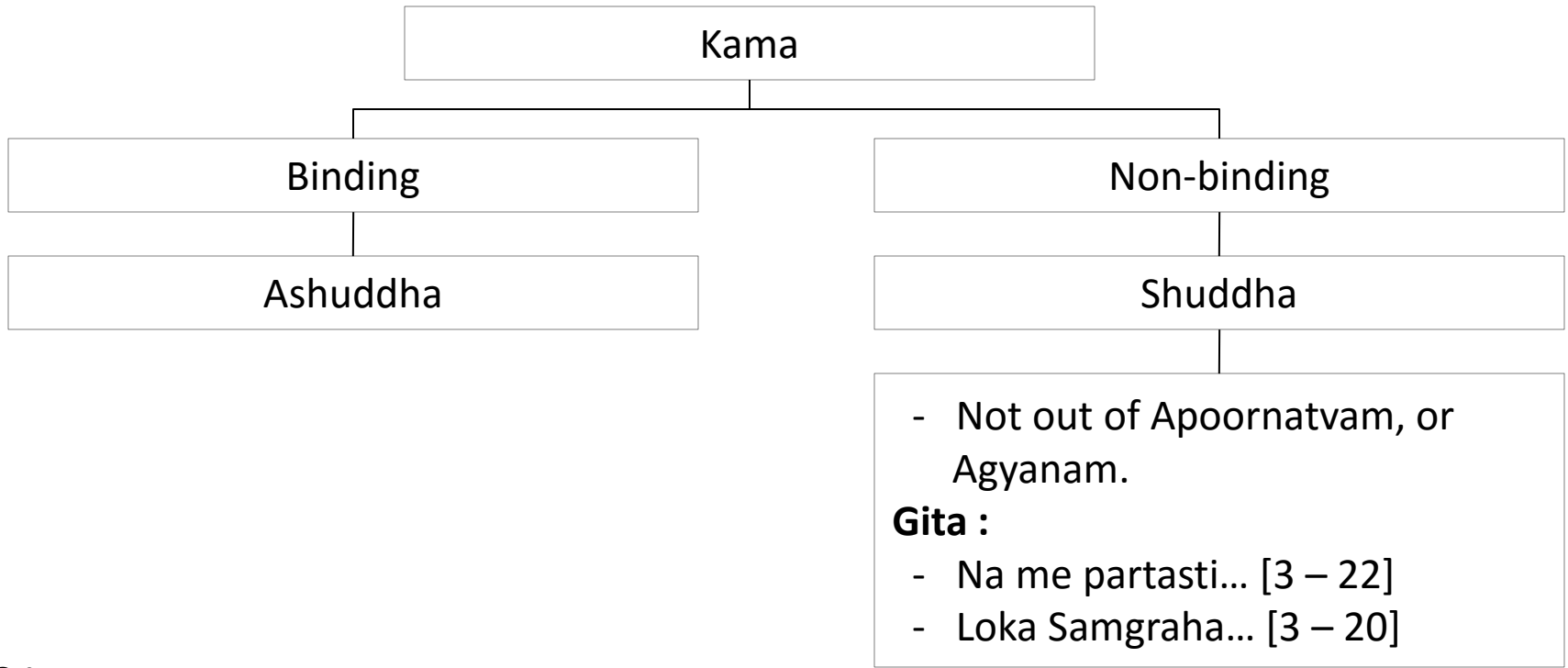
Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnute ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

Shankara :



Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि॥ ३.२० ॥

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥ ३.२२ ॥

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action. [Chapter 3 – Verse 22]

- Hence Bagawan can have Ichha, Jnana, Kriya Shakti.
- Alankara, Bushanam not defective Dushanam.
- What is purpose of 1st Srishti?

- We don't accept 1st creation.
- Creation has no beginning or end.
- It is only conversion of energy and matter.

Purpose of Creation :

- Exhaustion of Karma of previous creation, Loka Sangraha.

Purva Pakshi :

- Vast creation not Cheshta of God.

Shankara :

- For Sangeeta Vidwan, humming easy.
- For me 10 years training required.
- God omniscient, omnipotent, play leela.

Sivananda Lahari :

क्रीडार्थं सृजसि प्रपञ्चमखिलं क्रीडामृगास्ते जनाः
यत्कर्माचरितं मया च भवतः प्रीत्यै भवत्येव तत् ।
शंभो स्वस्य कुतूहलस्य करणं मच्चेष्टितं निश्चितं
तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया ॥ ६६ ॥

Kreedartham srujami prapancha makhilam kreedamruga sthe jana,
Yat karmacharitham maya cha bhavatha prethyai bhavatyeva that,
Shambho swasya kuthuhalasya karanam macheshtitham nischitham,
Tasmat mamaka rakshanam pasupathe karthavya meva twaya II 66 II

Oh bestower of happiness, You create the world for your sport, All the people there are but animal toys to you, All that I do is for your pleasure, And it is true that all my actions are instrument fine. For the pleasure of your devotees, So, Lord of All beings, My protection should indeed be done by you. [Verse 66]

Mandukya Upanishad :

- Bogartham Srishtehe.
- Svabava.

Breathing Out	Breathing In
Creation	Pralayam

Word Meaning :

a) Leela Kaivalyam :

- Mere sport fun, pass time no other motive.
- Krishna, Shiva, Vishnu, Shakti Leela.
- Action without purpose.

b) Loka Vatu :

- As seen in the world.
- There is violation of Purva Pakshi – Law, every action must have purpose.
- We do actions without purpose (Chumma – just like that).

c) Tu :

- Negation of Purva Pakshi.
- Objection is invalid.

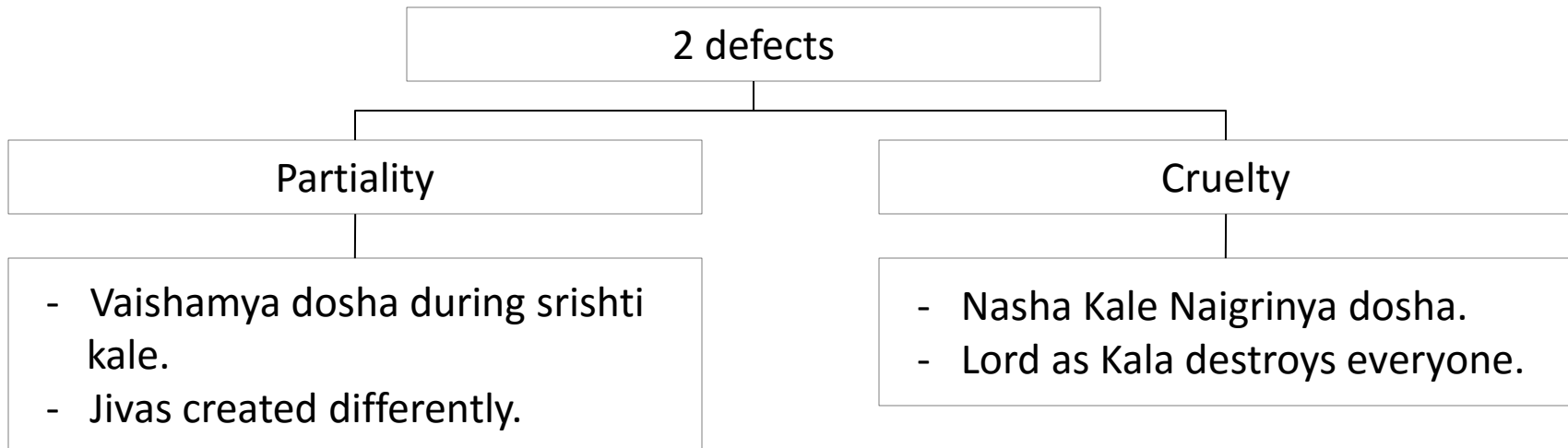
Conclusion :

- Bagawan creates world for exhaustion of Karmas for Jiva and attain Moksha.

Vaishamya Naigrinyadhi – Adhikaranam – 3 Sutras

Background :

- If purpose of creation is fun / Leela for Bagawan – 2 defects.



Samanya Karanam	Visesha Karanam
<ul style="list-style-type: none"> - Rain - Bagawan <p>Gita :</p> <ul style="list-style-type: none"> - Samoham Sarva Buteshu... [9 – 29] - Cause of Srishti, Sthithi, Layam. <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 8 – Verse 3 - Judge acts as per laws. 	<ul style="list-style-type: none"> - Seed - Jiva's Karma <p>a) Gita :</p> <ul style="list-style-type: none"> - Chapter 14 – Verse 18 - Urdvam gachhanti... <p>b) Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Chapter 3 – 2 – 13 <p>c) Katho Upanishad :</p> <ul style="list-style-type: none"> - Chapter 2 – V - 7

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसञ्जितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 – Verse 3]

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९.२९ ॥

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

Brihadaranyaka Upanishad :

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं
वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्,
दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्मा, ओषधो-
र्लोमानि, वनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निध्रीयते,
कायं तदा पुरुषो भवतीति ; आहर सोम्य हस्तमार्तभाग,
आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति । तौ
होत्कम्य मन्त्रयांचक्राते ; तौ ह यदूचतुः कर्म हैव तदूचतुः,
अथ यत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः ; पुण्यो वै पुण्येन
कर्मणा भवति, पापः पापेनेति । ततो ह जारत्कारव
आर्तभाग उपरराम ॥ १३ ॥

athaitad vāme'kṣaṇi puruṣa-rūpam, eṣāsyā patnī virāt,
tayor eṣa samstāvo ya eso'ntar-hṛdaya ākāśaḥ,
athainayor etad annam ya eṣo'ntar-hṛdaye lohita-piṇḍaḥ,
athainayor etat prāvaraṇam yad etad antar-hṛdaye jālakam iva;
athainayor eṣā sṛtiḥ samcaranī yaiṣā hṛdayād ūrdhvā nāḍy uccarati.
yathā keśaḥ sahasradhā bhinnāḥ evam asyaitā hitā nāma
nāḍyo'ntar-hṛdaye pratiṣṭhitā bhavanti; etābhir vā etad āsravad āsravati;
tasmād eṣa praviviktāhāratara ivaiva bhavaty asmāc cārīrād ātmanaḥ ॥ 13 ॥

Yajnavalkya, said he, when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man? Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowd. They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent. [III – II – 13]

Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

262. Sutra 34 : [Topic 51 – Sutra 168]

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति । Vaishamyanaigrhrye na sapekshatvat तथा हि दarsayati ।

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [II – I – 34]

Word Analysis :

a) Na Vaishamya Naigrinya :

- Brahman has no partiality in Srishti or cruelty in Pralayam.
- 2 defects imputed by Purva Pakshi on Bagawan. I am suffering because Bagawan is unjust.

b) Na :

- 2 defects not in Bagawan.

c) Sapekshatvat :

- Because all sufferings and differences based on other factors.
- Conditioned by Punyam – Papam mishram.

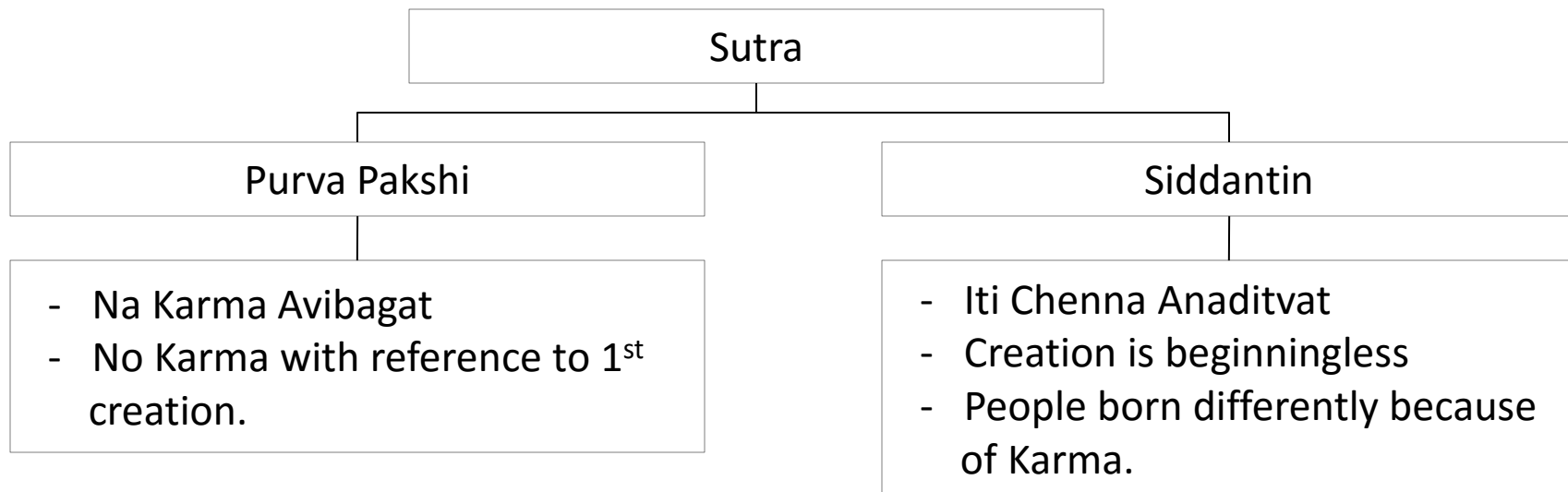
d) Tat hi sruti Darshayati :

- Sruti reveals this truth in this manner as Vishesha Karanam.

263. Sutra 35 : [Topic 51 – Sutra 169]

न कर्माविभागादिति चेत् न अनादित्वात् । Na karmavibhagaditi chet na anaditvat ।

If it be objected that it (viz., the Lord's having regard to merit and demerit) is not possible on account of the non-distinction (of merit and demerit before creation), (we say) no, because of (the world) being without a beginning. [II – I – 35]



Vyasa :

- You will have eternal problem as long as you have 1st creation notion.
- Creation not linear process – but cyclic process, no beginning.

Word Analysis :

a) Na Karma :

- There is no Karma in 1st creation because no prior transactions.

b) Avibagat :

- Before creation, not many Jivas or Karma Distinctions.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

c) Iti chet :

- If this is question of Purva Pakshi.

d) Na :

- It is not valid.

e) Anaditvat :

- Creation is beginningless.

264. Sutra 36 : [Topic 51 – Sutra 170]

उपपद्यते चाप्युपलभ्यते च । Upapadyate chapyupalabhyate cha ।

And (that the world—and also Karma—is without a beginning) is reasonable and is also seen (from the scriptures). [II – I – 36]

- Srishti is beginningless.

a) Yukti :

i) Asat Karya Vada Prapti Dosha :

- Science – No 1st creation – Law of conservation of energy and matter.
- Matter exists all the time.
- Vikara, transformation – Asti, Jayate, Vikara is there but no creation.
- Who will give 1st karma to 1st Jiva?
- Experiences are caused by only Punya – Papa Mishram.

ii) Akruta Abyagama Dosha :

- 1st set of experiences will become Nir-Nimittam – causeless – called Akruta Abyagama Dosha.

iii) Anirmoksha Prasanga dosha :

- When Jiva destroys all Karmas, attains Moksha, not reborn.
- If 1st creation can come without Karma, liberated Jivas may be reborn.
- Hence no one will have interest in Moksha.
- Hence first creation without karma is illogical.

b) Sruti :

i) Taittiriya Samhita Aranyakam :

समुद्रादर्णवादधि संवत्सरो अजायत।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी।
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्।
दिवं च पृथिवीं चान्तरिक्षमथो सुवः।
यत्पृथिव्यां रजस्स्वमान्तरिक्षे विरोदसी।
इमांस्तदापो वरुणः पुनात्वघमर्षणः।
पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः।
एष भूतस्य मध्ये भुवनस्य गोप्ता।
एष पुण्यकृतां लोकानेष मृत्योर्हिरण्मयम्।
द्यावापृथिव्योर्हिरण्मयं सञ्श्रितं सुवः ॥ १४ ॥

saṃudrādārṇavādadhi saṃvathsaro ājāyata।
ahorātrāṇi vidadhadvīśvasya miṣato vaśī।
sūryācandraṃmasau dhātā yāthāpūrvamākalpayat।
divaṃ ca pṛthivīm cāntarikṣamatho suvāḥ।
yatpṛthivyāṃ rajāssvamāntarikṣe virodasī।
imāṃstadāpo varuṇaḥ punātvāghamarṣaṇaḥ।
punantu vasavaḥ punātu varuṇaḥ punātvāghamarṣaṇaḥ।
eṣa bhūtasya madhye bhuvānasya goptā।
eṣa puṇyakṛtāṃ lokāṇeṣa mṛtyorhiraṇmayam।
dyāvāpṛthivyorhiraṇmayam saṃśṛitaṃ suvāḥ ॥ 14 ॥

ii) Mahanarayana Upanishad :

- Surya chandrama sou... Akalpayatu.

iii) Agama Shakte Suktam :

- Lord created Sun, moon, stars exactly like previous universe.

c) Smriti :

Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

Word Analysis :

a) Upapathyate :

- It is logical.
- 3 reasons – Yukti Pramanam.
 - Asat Karya Vada Prasangaha
 - Akruta Abyagama dosha
 - Anir Moksha Prasanga Dosha.

b) Cha – Api :

- Connects to previous Sutra.

c) Upalabyathe :

- Sruti support is there.

Conclusion :

- Purpose of creation is for Jivas to attain Moksha.

265.

13 Adhikaranam – 1 Sutra

Sarvadharmo Upapatti Adhikaranam

Sutra 37 : [Topic 52 – Sutra 171]

सर्वधर्मोपपत्तेश्च ।

Sarvadharmopapattescha ।

And because all the qualities (required for the creation of the world) are reasonably found (only in Brahman) He must be admitted to be the cause of the universe.
[II – I – 37]

- All qualifications of Sarvagyatvam, Sarva Shaktimanatvam, Nityatvam, Sarva Vyapitvam, Svatantram are characteristics required to be cause of creation.
- All Karana Dharmas fit only.
- Brahman not Prakrti – Jadam, or Hiranyagarbha – Paratantram defends Samanvaya of 1st Chapter.

Word Analysis :

a) Sarva :

- All.

b) Dharma :

- Qualifications for creating universe and maintaining it.

c) Upapatte :

- Will snuggly fit our Nirguna Brahman. World not experiential or Accidental but with total order.

Conclusion of 1st Pada :

- Vyasa defended Vedanta against Sankhya, Yoga, Neiyayika, Veiseshika.
- 2nd Pada – Vyasa will attack.